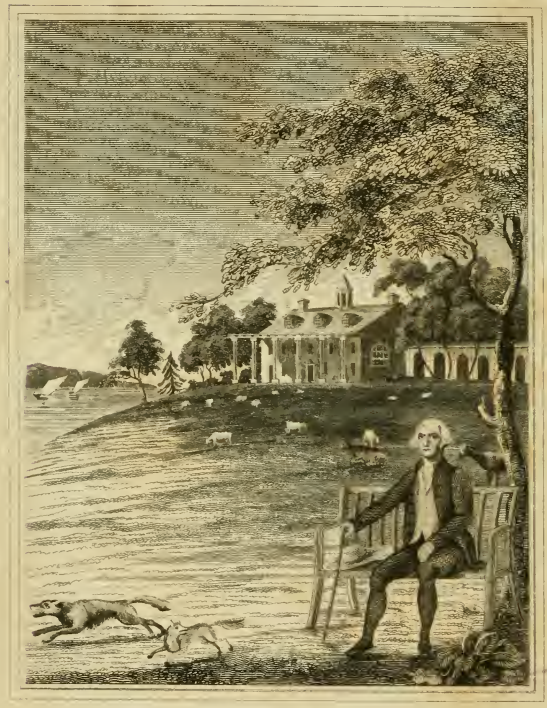
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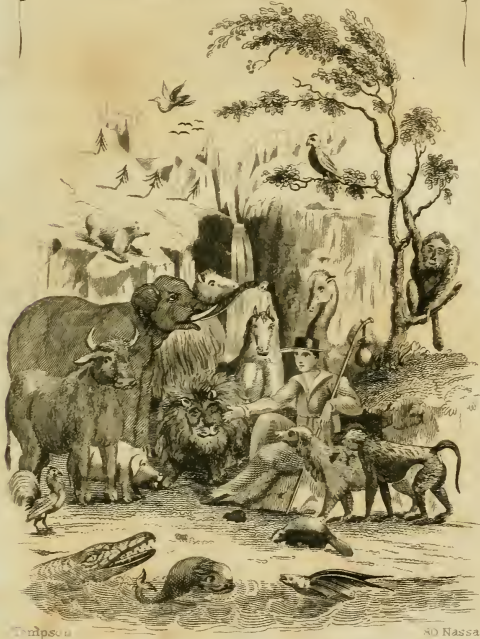


An ornament to the citizens; an honour to the Republic; invested with the highest executive magistracy, he well performed the duty of protecting industry and restraining fraud and violence; and at length he enjoyed, for a short time, a dignified repose. See Page 230.

ÆSOP, JUNIOR
IN
AMERICA,

Being a series of Fables written especially for the

People of the United States
OF
NORTH AMERICA.



Thompson 80 Nassau St

THE ANIMALS CONVERSING WITH ÆSOP JUNIOR.

NEW YORK

1834

Printed for the Author by Mahlon Day, & sold by him, at his book Store, 374 Pearl St.

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EBING

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ÆSOP, JUNIOR, TO THE READER.

THOU art requested, gentle reader, to bear in mind, that Æsop, Junior, has aimed, by these fables, rather at *things*, than at *persons;* and that when he has described any of the unrighteous acts which are done amongst us, he has intended rather to draw thy attention to those acts, than to lead thee to condemn such, or such, persons as being, or as being held to be, chargeable with similar misbehavior; unless indeed it should so happen, that thou shouldest find thyself, and thy own conduct, in the picture. He has freely used, it is true, the *moralist's* right of noticing any of the private, and public, ills which mislead, and afflict, individuals and societies: yet he has intended to use this right, not as a judge, but as one who knows himself to be a partaker in all the infirmities to which HUMAN NATURE is heir, and to have his own portion in that great amount of mistakes, and misdoings, which a just reckoning could bring into account against us. Whatever thou art, therefore, oh Reader! whether a public person or a simple individual, a magistrate or a private citizen, Æsop junior requests thee not to take any one of the expositions of misbehavior here presented to thee, for a censure directed exclusively against this, or that, individual, class, or nation, but to regard them all as subjects of common concern,

on which he proposes to confer with thee; that, if thou be a party to the misconduct described, thou mayest be led to review the many reasons which thou hast for acting otherwise; or, if not, that thou mayest sympathise with those who do the wrong, as well as with those who suffer it, and so be moved to use all proper means within thy reach, by which thou mightest help to check, or redress, the grievance.

New-York, February, 1834.

ERRATA.

Page 102: line 13—for "long toes," *read* long-toed.
" 106: lines 9 and 10—for "gestures which," *read* gestures as those which.
" 114: line 25—for "search it," *read* search for it.
" 143: line 23—for "to," *read* so.
" 194: line 11—for "would," *read* would be.
" 194: line 27—for "effect," *read* defect.
" 221: line 12—for "beautiful," *read* beautified.
" 228: line 36—for "that," *read* their.

ÆSOP, JUNIOR,

IN AMERICA.

FABLE I.

THE FOX AND THE COCK.

As a Fox was returning, wearied and hungry, to his kennel, he espied a hen-roost; and hastening towards it, he arrived just as the Cock was saluting the dawn with his shrill clarion. Good morning to you, Mr. Chanticleer, said the Fox: good morning sir! I am very glad to hear that musical pipe give such tokens of having retained all its compass and richness of tone. To this complimentary address the Cock did not make an immediate reply: indeed the fawning manner, and smooth words, of the unexpected visiter seemed to have produced only alarm both in him and his mates. Speedily recovering himself, however, he said to the Fox, Since my early chaunts give you so much pleasure, sir, I will now execute for you one of the best of them, with which I not unfrequently wake my master! Oh! by no means: by no means: replied the Fox hastily: I now recollect that a neighbor is to call on me this morning, and I should be sorry to keep him waiting. Saying this, away trotted Reynard, showing that it was not the

desire to hear the Cock's music, as he had insinuated, which had caused the gladness which he had expressed.

MORAL.

The condition of Mankind is such, that we must not believe every smooth speech to be the cover of a kind intention.

FABLE II.

THE DROMEDARY AND THE ZEBRA.

A Dromedary, just turned loose from the Caravan, was browsing on the edge of a thicket, when a Zebra darted up to him and cried: What doest thou here slow-paced drudge: this oasis was made only for the beautiful and free. Not content to wear that hideous hunch upon thy back, thou must submit to be encumbered with the degrading loads of thy master. Out of my sight this instant, or I will kick thee from my presence!

To this insolent speech the Dromedary made no reply, but turned away, and was walking slowly towards the spring, near which the merchants and drivers were reposing themselves, when a loud roar behind him struck his ear; and looking back, he saw the Zebra under the paws of a Lion. Alas! proud beauty, said he; how soon, and how severely, has thine arrogancy been punished. Had not thy pride deprived thee, for the moment, of thy vigilance, thy speed might have saved thee from this calamity!

MORAL.

It is a law, a penal law,
Requiring heed from all;
Pride shall work, in the proud, a flaw;
This flaw shall work their fall.

FABLE III.

THE WOLF AND THE MASTIFF.

A Wolf which had been prowling about a house, for some hours, in vain, began, just as the moon rose, to howl hideously. On this the Mastiff ran out, and bristling up his mane, said, What do you mean, fellow, by coming hither and disturbing the neighborhood with your shocking yells? The Wolf, showing his teeth, replied, Look at my lank body, lean ribs, and clean teeth, and then ask yourself whether, if you were in my condition, you would not think yourself entitled to complain a little of your misery!

MORAL.

The well fed are apt to think the indigent over clamorous.

FABLE IV.

THE MONKEY AND THE PARROT.

A Monkey, which had just been amusing a mob with feats upon the slack-wire, was resting himself on a bracket which was his usual seat, when a Parrot which stood, chained to her perch, on a neigboring window-sill, thus addressed him. Indeed Mr. Jacko, thy performances are very surprising: but if I were thee, I would use that activity of thine for a better purpose. Jump upon this railing, man, and on to that lamp-post; thence thou mayest easily gain yon cornice, and so mount, by the spout, to the top of the house: and there, I warrant thee, thou

wouldest be out of the reach of thy severe task-master!—Your counsel, Mrs. Poll, rejoined the Monkey gravely, has more of pertness, than prudence, in it. I could do, to be sure, what you have proposed: but then, who would give me any thing to eat? We are not here, Madam, amongst the *guavas* and the *bananas*, as we once were!

MORAL.

A prudent man's condition may be bad,
And men may rashly deem it but a curse:
Yet he, when told a better may be had,
Will pause, lest change should lead from bad to worse.

FABLE V.

THE TIGER AND THE HERONS.

A Tiger who had been fishing for some time in a clear river, and had already thrown on the bank several fish, was so occupied with his sport, that some Herons who were stalking near, found opportunity to approach and take them up. As the last comer was swallowing his prey, the Tiger turned round, and exclaimed angrily, You thievish varlets; how have you dared to eat my fish?—Fish out of water, replied one of the Herons demurely, look so awkward, that we were in a manner constrained to remove them out of sight. Besides, you are trenching on our privileges! Your privileges! said the Tiger in a rage, and sprung at them. But they were already on the wing, and soaring above him; when the older bird of them all said, When you take to the water, sir, we are fain to take to the land; and when you again take to the land, we take to the air!

MORAL.

Those who needlessly go into the customary way of other men's labor, and take up the gains on which they counted for their subsistence, may expect that their own schemes and artifices will one day be turned against them.

FABLE VI.

THE TWO ANTS.

As a young ant was looking on the labors of the industrious community of which she had not long before been born a member, she said to an experienced ant who had just laid down her load, You appear to me to take a great deal of trouble to no purpose. You carry out all those things in the forenoon; and in the afternoon you carry them back again just as they were! Child, said the elder ant, we carry out our provisions in the forenoon, to dry them in the sunshine, that they may be fit to be laid up for the winter; and we carry them back in the afternoon, that the dews of evening may not fall on them, and spoil them. When another time you see only the two ends of a matter, look for what lies between them; and if you can not discover it, inquire for it.

MORAL.

Young persons, when they do not perceive the reason of what is done before them, are apt to conclude that there is none.

FABLE VII.

THE ALLIGATOR, THE HOG, AND THE DOG.

As a huge Alligator was basking on the bank of a river, he saw a young dog frisking about near him. Instantly thrusting his feet, and the end of his tail, into the mud, he lay quite still, and had, to a cursory observer, the appearance of an old trunk of a tree long since drifted on shore. Not far off a Hog was feasting on the newly-fallen mast, and as he saw the Dog bounding about near the Alligator, he called to him, and said, Dont you go near that cruel old cheat, or there will be an end of your gambols. Pugh! Pugh! cried the Dog, it is only a tree; and immediately he jumped from the top of the bank close to the Alligator. The monster, starting up, in an instant had the poor dog between his jaws, who screaming with pain and horror, cried out, Oh, spare me! spare me! I thought it had been a log! Did you so? said the Alligator, laying down the crushed body for a moment: that was just what I wanted. Then without further heeding the Dog's cries he made a meal of him.

The Dog had belonged to a negro fisherman, who sitting in a canoe, tied to an overhanging branch of a tree, had seen his sufferings and death. Stepping on shore to his hut, he cut from a stout stake of hard wood, a piece about eighteen inches long, pointed it at both ends, and cut a notch round the middle. Then moistening a piece of hide, he grasped the pointed piece of wood, with his left hand, by the notch, and wrapped the piece of hide round his left arm; and then taking a large knife in his right hand, he went to look for the Alligator. The Alligator saw the Negro coming, and lay quite still, till he was within about

fifteen yards of him; when scrambling out of the mud, he ran towards him with his jaws opened, as if to take him in at a bite. When they were close together, the Negro thrust out his left arm, and the Alligator catching at it, his jaws closed upon the stick, one point of which pierced the roof of his mouth, and the other passed through his tongue. Overcome by agony the monster rolled on the ground, and the Negro, watching his opportunity, stabbed him several times below the under jaw. As he struggled to reach the river, the lower end of the pointed stick came out; when exhausted by the loss of blood, he could only groan out; I thought it was his arm! I thought it was his arm! Did you so? cried the Hog, who was still upon the spot;—That was just what he wanted. And now you cruel cheat, you are paid for all your tricks and rapine!

MORAL.

The cunning and cruel will call it a *hit*,
When they profit by other men's sorrow:
But sooner, or later, "the biter is bit;"
On the day of his trick, or the morrow.

FABLE VIII.

THE HEN AND THE FOX.

As a Hen was sitting on a fence pluming herself, a Fox advanced briskly towards her, and said, Madam, how happy I account myself to have found this opportunity of speaking a few words to you in private. There are so many rustic persons about your place, that a lady of your rare merit and great discernment, must occasionally be glad to quit a scene of so much bustle, and to enjoy the

retirement which the adjoining groves afford. Will you allow me the pleasure of attending you thither? Indeed, sir, replied the hen, in our place, as you intimate, there are many persons coming and going. The Mastiff has just been loosed, and is running toward the gate. The Fox no sooner heard this, than he scampered off, leaving the Hen to conjecture, why it was that he was not willing to acknowledge her rare merit in the presence of a third person.

MORAL.

We should distrust those who smuggle their commendations to our ears; and especially when they would induce us by them to undervalue our relatives and friends, and to quit their society.

FABLE IX.

THE CAMEL, THE DRIVER, AND THE DOG.

A Camel-Driver, enraged at seeing one of his camels lagging behind the others near the end of a long and wearisome journey, had beaten him very severely, and knowing the vindictiveness of these animals, and their partial want of discernment, he dressed up a figure with the clothes which he wore on that occasion; and, having left it where the Camel would see it, he soon had the satisfaction of beholding the beast wreaking his vengeance upon it, until he had bit and trampled it to pieces. When the man saw that the beast's rage had vented itself upon the seeming driver, he went up to him and loaded him as usual. During the hurly-burly the driver's Dog had been looking on; and when it was over, he said, I hope that our master will take warning by this morning's peril. I too have felt

the weight of his whip, when there was little, or no, call to use it. To be sure he knows that I am not a camel; but methinks that a man should be as sorry to have treated harshly a faithful and forgiving dog, as to have beaten unjustly a vindictive camel.

MORAL.

When gratitude has not prevailed with a man to do right, nor prudence restrained him from doing wrong, repentance may still save him from the punishment which he has deserved:—but let him not suppose that he can shift either his offences, or their penalty, to a puppet.

FABLE X.

THE WOLF, THE CALF, AND THE GOAT.

As a calf was walking about a well-stocked farm-yard, a wolf stepped up to a wicket in the fence, and said, Good-afternoon, Miss, I have great news for you and all your companions: if you will open the wicket, I will tell it you. What hinders you from telling it where you are? asked the Calf, Is your news so big, that it wont pass between the pales of the wicket? By no means; by no means; replied the Wolf, a little confused by this unexpected rebuff; my only intention in asking admittance, was to show how entirely free I am from all suspicion of your harboring any intention to do me harm.

Doubtless, sir, said a Goat which, on hearing the Wolf's voice, had joined the Calf, You are a person of a rare and most surprising ingenuousness. If all wolves were of your confiding character, the lambs and kids would soon be shamed into a resolution of avoiding all occasions from which you could possibly take offence. You can not more

desire to show yourself free from all suspicion of our harboring any intention to do you harm, than we desire to show ourselves free from all suspicion of your entertaining any such fear. Indeed, sir, your readiness to pass over here, places this beyond all doubt; and we should prove ourselves to have profited very little by the many evidences of it which you have given, if we did not act accordingly! Whilst the Goat was speaking, the Wolf had much ado to keep from showing how he inwardly winced under her ironical retort; and he felt greatly abashed at perceiving how she had exposed his false pretension to ingenuousness, and pointed out his real character under the flimsey covering by which he had expected to hide it. However, calling all his effrontery to his aid, he said, Certainly, Madam, certainly! And now for the important tidings; which I beg leave to add, the Lion gave me a special commission to communicate.

You must know, then, my friends, that, two days ago, the Lion made a proclamation, by which he ordained, that, thenceforth and for ever, there should be peace and amity amongst all the animals of every country, class, order, and condition whatsoever. Oh! had you but seen the rejoicings and the feasts which immediately followed the promulgation of this royal ordinance, as I saw them, your delight would have been equal to mine. This morning also the Lion gave us a magnificent breakfast; and the viands were of the best, and in the greatest abundance. We had a fine ox, two fat hogs, three deer, sheep, I really forget how many, two plump kids, and such a specimen of delicate veal as———but, dear me, Miss, you look quite distressed!—Your account of these great doings has, I own, a little disturbed me, said the Calf. But pray, Sir, have the goodness to inform me, whether the preparations for this magnificent repast, were made before, or

after, the publication of the ordinance! I, I, I, stammered the Wolf—why, really, Miss! I protest, in short, Miss—I must say that, pardon me, your question is hardly relevant! Excuse me, Sir, rejoined the Calf, if I defend my question as entirely to the purpose. If, as I suppose, those preparations were made after the publication of the ordinance, I must conclude that peace was proclaimed only to render successful the obviously premeditated war which followed; and further, that the amity which has so lately been decreed, has with it precisely the same sort of good-will which the lion, and his friends, were always wont to show towards those who had any thing which they were disposed to take!

Here the Goat said, Excuse me, cousin, for interrupting you; but I wish to remark to Mr. Wolf, that whatever there may be in the Lion's ordinance, which is advantageous to us, we shall be ready to make our grateful acknowledgments for it, so soon as we shall experience it. At present, I would say, that if his Majesty had chosen either a deer, or an antelope, or any other person of a similar character, for the bearer of his message of peace and amity, we at least, by a sort of sympathy, should have found our ears more open to his profession of pacific intentions. To be sure, Sir, the ambassador would, in that case, have wanted the decoration of a military investiture: but brought up, as we have been, in the fields, and to rural occupations, we are not, perhaps, fully aware of all the advantages of employing envoys of those peculiar qualifications. However, Sir, we have no doubt that the Lion understands his own business; and therefore we conclude that the agents whom he chooses, do indeed represent his character and denote his intentions! At the conclusion of this address, the Goat and the Calf exchanged glances; and even the Turkey-cock and the Geese were not without some guesses of what was

meant; whilst the Wolf was evidently so embarrassed, that he was at a loss for a reply. After the pause of a few seconds the Calf again addressed him.

Far be it from us, Sir, even to think of placing our misgivings in the way of your mission: indeed you may very soon have an opportunity for executing it still further, and for telling the very remarkable tidings which we have just heard, to persons of far more importance. I see our two Bulls leading the way over that hill; and they will be here probably, by the time that one of us could reach yonder wood! Here the Wolf turned suddenly round, and saw the two broad-chested shaggy-maned guardians of the balmy-breathing kine, leading them down the hill slope; and then instantly taking the Calf's hint, he bounded off towards the wood, without so much as uttering a pacific adieu, and was out of sight before the herd had arrived.

MORAL.

To encroach on their neighbors' territories; to cajole the confiding; to oppress the weak; and to make of their apparently solemn proclamations, and their seemingly serious treaties, of peace, a means for lulling the surrounding communities into an attitude of rest:—such has been, hitherto, the conduct of the Potentates of the Earth.—Perhaps the time is near when they will act otherwise.

FABLE XI.

THE MAGPIE TURNED PUBLIC LECTURER.

A lively young magpie, which had been hopping gaily about a meadow, perched at last on a may-bush, and cried aloud, My friends, I have to give you notice that, after much serious deliberation, I have determined to deliver a

series of lectures on the Laws of Nature. And pray, Miss Pie, said a Raven, looking archly at the juvenile professor, if I might be so bold, will you allow me to ask, Do you understand your subject? On this an elder magpie, flirting her right wing, and casting a disdainful glance at the Raven, said, Indeed, Mr. Ralpho, a person of your penetration and experience, might have known, by this time, that, indifferently qualified for her work as Miss Pie may be, her success will not depend upon so small a matter! This, a small matter, Madam! This a small matter! How so, Madam? rejoined the Raven briskly. If indeed it be for me to instruct you, Sir, on this point, said the elder magpie, gravely, I would have you to know, that the young lady's success will depend chiefly on her assurance and volubility. Ho! replied the Raven, if such be the case, we need none of us doubt that she will come off with flying colors. But have the goodness to explain yourself a little further! Sir! rejoined the elder raven, Miss Pie understands what is meant by the expressions *Nature* and the *Laws of Nature*, not more, probably, than may easily be guessed, considering her years and opportunities. But of the thousands of persons whom she expects to address, she will meet with scarcely any who have studied those matters more than herself; and whilst, therefore, they will be afraid to expose their ignorance by asking her any questions, they will think it the safest alternative, to seem to understand all she will have said, and to requite her rhetorical flourishes with noisy commendations!

Indeed, Madam, observed the Raven at this point, I must admit that you have stated a feasible case: but perhaps Miss Pie would not object to giving us, at this favorable moment, a specimen of her manner of treating her subject. Come, Miss, you are amongst friends: do not let your modesty stand in the way of our gratification! By this time

a number of little chirpers had assembled ; and the young magpie, thus solicited, drew herself up, and having assumed a demure look, thus addressed her auditory.

"Since Nature is eternal and unchangeable, the laws of nature are eternal and unchangeable also. This would be evident *now* to every individual of common sense, were not the eyes of most persons obscured by the films of early prejudices. But it will be evident soon to all; for the principles which I am about to develop, will pour such a flood of light upon their visual powers, that all, from the eagle even down to the owl, shall see it, and hail, with ever enduring applause, the great discovery. Since then, as I have said, the laws of Nature are eternal and unchangeable, the *sequitur*, the just and proper consequence is, that nature herself is eternal and unchangeable."

Here the Speaker was interrupted by loud accents of approbation from all the little birds around her. There was such chirping and twittering, that she could not proceed ; and settling herself with a sort of delightful confusion, she sat enjoying this triumph of her first attempt. On a sudden however, the plaudits were interrupted by a loud *Hoo! Hoo! Hoo!* which issued from a cavity in a neighboring oak ; and all eyes being turned towards it, an Owl was seen to come out blinking and fluttering, and to perch under some branches of thickly foliaged ivy. After a short pause, the grave bird thus addressed the expectant Company.

My feathered friends, and fellow bipeds! In my quiet retreat, I heard all that our lecturer said, as a specimen of her manner of treating the subject which she proposes to explain in public. Of course I shall not pretend to decide, at once, upon the whole amount of her qualifications for the office which she has taken; but thus much I will venture to assert:—If she can not go beyond such wretched reasoning in a circle as, on this occasion, she has called

you to witness, she, and her hearers, will tire themselves to no good purpose. And if you will further allow me to offer you my humble opinion, I think that she and you could not do better than return to seek worms and grubs as heretofore. *Hoo! Hoo! Hoo!* The Owl then nearly closed his eyes, and flapping his heavy wings, returned to his oak, and disappeared from the view of the silent and self-reproved auditory.

As the birds were about to separate, the Raven hopping up to the bush where sat the abashed lecturer, said to her, Pray, Miss Pie, how, according to the laws of Nature, do you explain *Hoo! Hoo! Hoo?* Why really, Sir, replied the Magpie, to whom this ridiculous question had restored a part of her good humor, I would say, without pretending however to be very accurate, that it may mean Pugh! Pugh! Pugh!—This pleasant sally was well received; and with much twittering, the whole feathered company took wing to hunt, amidst the furrows, for the food which NATURE had provided for them.

MORAL.

How much of thought, laborious thought, it costs,
From out the depth of things, to bring to light
Some little portion of created TRUTH;
So mingled now seem all the PRINCIPLES,
So far beneath the surface! Yet there are
Those who, without a pile upon their chins,
In boyish greenness, immature of mind,
Will venture to pronounce, in pompous phrase,
With cathedratic look, and treble voice,
That Nature is, and was, and shall be so and so:—
When if you ask them, what this NATURE is,
They answer you that, *Mr. Nibb'd-Slit Goosequill,*
Just twenty one, has luminously said,
That it is this and that. Thus showing you,
That be it what it may, they know it not;

Have never looked for it within themselves,
Nor elsewhere in the general womb of things;
But parrot forth what they have got from books,
A heap of words, the natural things for which,
They never sought, nor asked where they might find.

FABLE XII.

THE TWO TURTLES.

On a fine warm day, two Turtles were lying on the surface of that part of the Gulf of Mexico which is near the mouth of the Mississippi, entertaining one another with the chit-chat of their respective coteries, when one of the steam tow-boats, from New Orleans, having crossed the bar, was driving in surge, around her prow and wheels, the waters of the Gulf. On this the younger turtle turned away her head, and exhibited symptoms of violent displeasure.

What is the matter my dear Miss Calipee? said the elder Turtle. Oh! Mr. Calipash, replied the younger, there is one of those huge vulgar creatures coming towards us. I vow that, what with their smoking, grunting, and roistering, a person of any fashion must feel a great disgust, nay quite a shock of all the more delicate faculties of impressibility, on seeing them approach. Do, my dear Mr. Calipash, tell me whence they are; for, to my thinking, they are of recent date: although, to be sure, they seem to have had time enough to grow so bold, and forward, that we have reason to fear for the privacy of our dear blue waters.

To so delicate, and sensitive, a young lady as Miss Calipee, said the elder Turtle, I should be most happy to give any information which might serve to tranquillise her mind, and allay the irritation of her nerves. I must confess how-

ever, that I know very little about these monsters, beyond a few hearsay-particulars, which may, or may not, be correct. I have heard that these huge creatures are bred on the banks of certain running waters which mingle with those that enter our domain; and that when they attain their full size, the little mischievous beings which we see about them, drive them, with loud shouts, into the stream, and then, with inexplicable audacity, jump on them; and when there, vex them with strange shaped instruments, and pour boiling water on them, till they compel them to move up, or down, the stream, or, in short, in any direction, just as they please.

Oh! the shocking, mischievous, abominable little beings! cried the younger Turtle. No wonder that the monsters should roar so tremendously, as we often hear them do. I declare, my dear friend, I shall hardly ever be able to look at the great terrific creatures, or the little beings that torment them so cruelly, with any tolerable composure. I think I must be quite a fright from the effects of my agitation. The very thought of this dreadful combination of hideousness and cruelty, is too much for my philosophy. Do let us retire, for the monster is coming!—With this, down sank the two Turtles to the caverns in the blue profound; the younger one retiring to her *boudoir* to recover from the severe shock which her delicate nerves had sustained.

MORAL.

In most societies, called polished, there are persons who fancy they have merit in a false and foolish sensibility; and other persons who either ignorantly, or designedly, flatter, and foster, this foible in those who have it; until it both lays them open to such as choose to practice on their credulity, and renders them so sensitive to imagined deformities, that they lose all true feelings for those objects which are a display of our common miseries, and which, though they are disagreeable, claim, and engage, the sympathy of every well regulated mind.

FABLE XIII.

THE SHEPHERD'S DOG AND THE WOLF.

As a Shepherd was guiding his flock to the sheepwalk, he perceived that he was without his scrip; when turning them into an orchard which was hard by, he shut the gate, and went back towards the farmhouse, followed by his Dog.

It so happened that a Wolf, who had been prowling about the fold all night, was then behind the hedge of the orchard, and, peeping through it, he saw the flock driven in: then running round to a corner at the opposite side, he grinned at the Shepherd and his Dog, as he saw them ascending the slope towards the house. Thinking himself sure of his prey, he now crept slowly along the bottom of the hedge until coming to the gate, he jumped over it, and flew straight upon the affrighted flock. He had not been able, however, to execute this manœuvre altogether unobserved: the Dog which, ever and anon, had cast a glance towards the orchard, had seen him creeping along the hedge before he had reached the gate; and rushing back, he had bounded over it, just as the Wolf, having overthrown a ewe, had set his foot upon her neck.

So, Mr. Ravin, said the Dog, running up to the Wolf, you are at your old tricks again. Let go that ewe or I will make my teeth meet in that villainous throat of thine! Enraged at being thus interrupted, the Wolf stood glaring on the Dog, and muttering a low growl, yet keeping his paw upon the bleeding prostrate ewe: but he soon perceived that he must put himself on the defensive; for the Dog stood all defiance, and, at a little distance, a bold and vigorous Ram had set himself in an attitude for making a run at him. Lifting up his foot then from the ewe, and setting up

his shaggy back, he cried, as if bursting with rage, looking first at the Dog and then at the Ram. Insolent menials! How have you dared to intrude upon me when in my proper pursuit, and following my just occupations? Know that free-born, and free-bred, as I am, a sheep is to me the same as a wild-goat or a fawn. Go, truckle at the feet of the tyrannic churl your master, and tell him from me, that, so often as it shall please me, I will glut myself with his lambs, or with his kids. Away, upon the instant, or you shall feel the full weight of my indignation.

Proud marauder, replied the Dog calmly, add not foolish speaking to wicked acting. If by *proper* you mean *thievish*, your present pursuits are, I grant proper enough: and if by *free-born* you mean *free-booter*, you have aptly spoken of your own character and habits. As to the justice of your present occupation, there is as much of that virtue in it, as in any other theft or rapine. For, know Mr. Sheepbiter, that if the wild animals may, in any sense, be held common to you, and our master, this flock is his, and in no sense yours. It was bred under his care, and it has been fed, in part, by his industry, and preserved by his vigilance; whilst you, prowling vagrant, have done nothing either for it, or for him, that you should allege any right to partake of it with him. As to your threats, I despise them. I am not ignorant indeed, of your strength and fierceness; nor, as you may remember, have I failed to give you some evidences of a resolution to defend my master's property. But of this, there is no need to speak further. It is not for me to put in peril life, or limb, but when the case unavoidably requires it, or my master commands it: therefore I shall not attempt to molest you, if you will retire forthwith. However, this I will recommend you to believe, if you value your life: if you quit not this place at once, myself and the Ram will render your departure impracticable.

You! The Ram and you!—began the Wolf, half choked with rage: but he was stopped by the shouts of the Shepherd, and the almost simultaneous onset of the Dog. The Shepherd, in descending from the farmhouse, had just caught a view of the parleyers, and had shouted, At him, Tray! At him, Tray! and the faithful Dog had instantly rushed on the infuriated Wolf. Hastening into the orchard, the Shepherd found the combatants in deadly strife; and with his staff, he helped the Dog to get a speedy victory over his fierce and shaggy adversary.

MORAL.

The dissolute and lawless sometimes have talents enough to offer a show of reason for their misdeeds, and pride enough to attempt to defend them: but it commonly happens, that those very misused talents furnish the materials for their condemnation; and that very pride keeps them in a position in which they are overpowered, and suffer the punishment due to their crimes.

FABLE XIV.

THE CROCODILE AND THE VULTURE.

A Crocodile having come out of the Nile and deposited her eggs in the sand, laid herself down near them; and reflecting on what had more than once happened to her on similar occasions, she shed tears of maternal sorrow over the possible calamities of her unhatched brood. After she had gone back into the river, a Vulture, which had been watching her from a distance, came sailing to the spot in which the eggs lay hidden: and as she was scratching away, with her talons, the sand which covered them, she said, or rather thought aloud, I verily believe those tears were

genuine; but her eggs shall not escape for all that. The hypocrite! Many a parent has she robbed of her offspring by means of her "Crocodile's tears"; and now her genuine tears shall be no preservative of her progeny.

MORAL.

Those who with hardened hearts, and cruel wiles,
Entrap the weak, and make the helpless bleed,
Themselves shall meet whom tears but move to smiles,
Smiles such as can precede a ruthless deed.

FABLE XV.

THE CUR AND THE COCK.

As a lazy Cur lay stretching himself in the sunshine, near the dairy of a farmhouse, a Cock walked past him towards the barn-door: when lifting up his head, he drawled out, I wonder what Master keeps such a thing as thee for. Thou dost nothing throughout the day but strut about and call the silly hens to run away with the scraps which properly belong to others; and for what thou dost at the beginning of it, thou deservest to have thy neck stretched: the more useful part of the household can get no sleep for thine obstreperous clamor!

Intending to include thyself in that honorable division, I doubt not, retorted the Cock.—Begrudgest thou, then, me, and my family, the few crumbs and bits from the cook's apron and trencher, which thou, active only on such occasions, art fain to leave us? If thou canst not see any good in me, or in my doings, thou wilt, I'll answer for thee, be able to see, as heretofore, whatever good thing may be in the milk bowls when they shall be set on that bench. And

if thou canst not tell, why our Master keeps me, who, besides thyself, would think of offering a reason for his continuing to keep thee? Thou hast insinuated, that I woke the household too early this morning: but thou hast little right to complain of that; since thou hast slept, or dozed, from then till now, except indeed, when thy drowsy ear told thee, that the dairy maid had gone to take out the skimmed milk!

At this point, out rushed the Dairymaid with a birch broom in her hand, and laying it heavily on the startled Dog, she cried, Out upon thee, thievish Cur! Have we not mice, and rats, and stoats *enow*, that thou must add thyself to the *varmint* which plague us? If I were as hasty and resentful as some people, I should have knocked thee on the head long ago!

The Cur then sneaked off; and the Cock, after having sounded out two long flourishes, marched away to the barn-door, muttering to himself, Some people are very dull of apprehension. Perhaps no one would have found out the Cur's real character, if I had not made the exposure of his indolence, pertness, and unprofitableness. The insolent sluggard, to take upon himself after that sort! And to me too!

MORAL.

Ah me the *mote;* Our neighbor's mote;
How easily 'tis seen!
How faded too our neighbor's coat,
Compared with nearer sheen!

But when the talk is, of the beam
Which our own eye obscures;
Or, that we out-at elbows seem;
Who long that talk endures?

FABLE XVI.

THE PARROT AND THE PARROQUET.

A Parrot, from Cuba, which had undergone many changes of place and condition, at last had become the sole tenant of a grand gilt cage which stood in the window of a house that fronted the Mississippi; here a young Parroquet, from the same Island was brought to be her companion. The two birds, though so dissimilar in years and habits, soon became intimate and even friendly: the Parroquet communicated many interesting particulars respecting the actual condition of society in their native woods; and the Parrot related many of the most remarkable incidents of her changeful life, enriching her narrative with sage remarks upon "matters and things in general," and philosophical reflections upon topics of moment; such, for instance, as the pointed difference between crooked beaks and beaks crooked, and the due distinction to be made in treating the subject.

One fine morning, as they were cracking some *peccan* nuts, and seasoning their meal with light and elegant chit-chat, a bulky object presented itself on the upper part of the reach which lay before them. Surprised by the remarkable appearance of this object, the Parroquet, exclaimed, Look, Madam! look at that great thing which is yonder upon the water! What can it be?—See it has stopped and caught hold of something in the river: now it is whirling it up; and now it is breaking it in pieces and scattering the fragments on the stream. There! It is in motion again, and running like one mad, at something else. What can it be? Child! replied the Parrot smiling, that is a very singular creature, quite a *phemomimum*, as we say; and indeed I suppose it to be the only one of its kind. Listen then atten-

tively: and I will give you an *excagetical* account of what has so much astonished and *flutterated* your inexperienced mind. I must however take things in order, and as is well said, begin at the beginning!

You already know something of men: they have thrust themselves into our beautiful island; and from what I have seen and heard in my various *pegrinerations*, there is now scarcely a place into which they have not intruded. You are aware that they possess, in a degree, our faculty of speech: and although when one has compared their loose and awkward clothing with our well-fitted and beautiful vesture, one sees their inferiority, yet they must be allowed to be, in some respects, a talented race of beings. I have made this *perface*, because, otherwise, you would have been puzzled to comprehend how such ill-clad beings could have had wit enough to tame, and as it were *domesteticate*, so tremendous a creature. The particulars of its conduct and habits, which I am about to communicate, were told in my hearing by one of that race; who, although he did not express himself with that *haccuracy* of pronunciation of which you are likely to have the prolonged enjoyment, yet had so much of our *crackeristic* talent of utterance, that I might have supposed him to have been educated amongst us, had I not perceived that in clearness of enunciation and tact for graphical description, he was rather deficient. You are to understand, however, that I shall not merely repeat, *wurbatum*, and *lateratum*, as we say, what he spoke: this is not my practice; and besides I can not bear those general descriptions which call up no distinct idea of the thing intended; but leave one still to seek all the particulars of distinguishing form, organization, color, and so forth.—No, no, my young friend! When I have undertaken to describe a *horse*, I do not leave my hearers to say—"Well, then, after all, it's a quadruped! By this *extraordium* you

will have been well prepared for what I am now about to say.

That great creature was born on the margin of a clear beautiful river, many days flight from where we now are; and so soon as it could walk, it slid down the bank into the water, where it has continued ever since. It is of a very fiery temper; and sometimes it has such terrible fits of rage, that sparks are seen to fly from it, and volumes of dark vapor to rise above it. It is however, peculiarly remarkable for its enmity to certain things which are to be found in all these rivers, or near them. It hates the rocks which stand, here and there, in them; and has been known to beat and bruise their heads with a most destructive fury: and it very much dislikes the trees which grow on their banks; and sometimes it will lay hold of them, and tear them to pieces. But its indignation seems to rise the highest on view of such trees, as those two which you see there in the stream, which having slid into the river, have set their roots at the bottom, and lift their heads to the top, either holding the head immovably, or keeping it in alternate see-saw motion. The creature no sooner espies one of these trees, than it either moves up to it, drags it out, roots and all, and breaks it in pieces; or runs furiously at it, and knocks away all the upper part, leaving only the roots in the ground.

Such was, in substance, the account of this remarkable creature, which the man, already mentioned gave in my hearing; and when he had finished it, having been asked what the creature was called, he replied, with a facetiousness that would not have discredited one of us, Considering the work which the creature has to do, and its manner of operating, it might be called THE GREAT WESTERN DENTIST and MISSISSIPPI TOOTH-DRAWER.

By this time the creature had turned to go up the river:

and the Parroquet, not having had sufficient opportunity for taking any very distinct idea of it, felt that the Parrot's description had been rather too "general," and had left her still to seek for those particulars of distinguishing form, organization, color, and so forth, with which she had desired to become acquainted. However, in her simplicity, she ascribed this defect to the facetious man before-mentioned; and therefore it did not abate, one jot, the high admiration with which she regarded her companion.

MORAL.

Some such defects as those which Critics censure, they might find, did they look for them, in their own criticisms; and it is not always safe for them to reckon on the partiality of their readers.

FABLE XVII.

THE NEWFOUNDLAND-DOG ALARMED FOR HIS SKIN.

A grave-looking portly dog, of the Newfoundland breed, a native of a certain Eastern State, and only a few months out of his puppy hood, resolved, for reasons best known to himself, to remove further West. On arriving at a river which runs between some noted *highlands*, he met an intimate acquaintance. After the usual salutations, the latter said, Why, *Turk!* how is this, surely you are not quitting the land of steady habits? Steady habits, or no steady habits, replied Turk; it is no place for me. I tell you, there is no longer room for a dog of any moderate proportions, to swish his tail! Pugh! pugh? replied the other; we are not so pent up yet, as that comes to. Confess it now: there is, there must be, some other reason! Well, if I must

tell it you, then, rejoined Turk, sighing, Where they change sticks into *nutmegs*, and boards into *tortoise-shell*, I should be continually in fear that they might take it into their heads to transform my shaggy hide into a bears skin!

Hah! hah! hah! laughed the other: this is *calculating* with a vengeance. I did not think thee, Turk, a dog to indulge such fantastic apprehensions. Thy two feet and a half of dog's pellicle to be stretched to the dimensions, and felted into the consistency, of Bruin's vesture! No, no, friend! They are *cute* enough, to be sure, yonder; but they can not do impossibilities. If thou hast nothing else to dread, e'en take up with my company, and let us go to old ———. Turk, thus disabused of his idle fears, returned to his native town; and never again was alarmed by the conceit, that his skin could be transformed into a bear's, *any how they might fix it.*

MORAL.

A vain estimate leads progressively to a false supposition of importance: and this supposition according to the temperament of the individual, leads him either to expect preference where none is felt, or to fear hostility where none is meditated.

FABLE XVIII.

THE ELEPHANTS AND THE RHINOCEROSES.

Through a long series of years the Elephants and the Rhinoceroses had regarded one another with feelings of bitter animosity; and the forest had often rung with the tale of their sanguinary conflicts. At length tired of the wasteful strife, they agreed first to a truce, and then to an entire cessation of hostilities; and finally they consented

to hold a friendly conference by means of qualified agents. Ministers plenipotentiary having therefore been duly appointed, they met and presented their credentials accordingly; when the politic diplomatist for the Elephants thus addressed the representative of their former antagonists.

Of the power of the Rhinoceroses to inflict pain on those who offend them, and to work them loss, none can judge better than the Elephants; and perhaps we are not less qualified than others, to estimate the amount of good which might be effected by that power for both our communities, were it united with that which we possess.—Whatever appertains to our past relations, which is disagreeable to us, we can, without dishonor, bury in oblivion: whatever, in our present relations, is useful to us, we can, both with honor and profit, improve and secure: and thus, whatever our future relations shall be, we shall have done all, that we could have done, to render them permanently advantageous and agreeable. Let us, then, lay aside all thoughts of rivalry, and make a friendly league. The reasons indeed, for this measure, which I have thus briefly suggested, may be accounted sufficient to show, how desirable it is: but if more were necessary, they are at hand.

With our present feelings and sentiments of mutual good-will, we can scarcely hope wholly to escape the misinterpretations of jealousy, and the menaces of ambition. The tawny Lord of the desert is fierce and enterprising:—the striped Chief of the yellow spotted tribes is restless and capricious:—the Bear of the northern climes, is observant and grasping:—and we must not leave out of the account, either the Black Eagle, or the Creature which thinks to veil its strong and practised limbs under a gold-colored fleece. Against the well-known dispositions of some of these, and the influence which they may exercise upon others, we shall do well to make provision. We, indeed,

shall have no intention to assail any; but this may not always be enough to restrain others from assailing us. If however we be leagued together, we shall have strength enough to deal with our foes, whoever they may be. You with those tough hides, like shields held every where around you, and those formidable horns, and we with our tusks and trunks, should compose a confederacy that, in peace, might say The Elephants and the Rhinoceroses for the whole forest; or which, in war, might proclaim, the Rhinoceroses and the Elephants against all opposers.

Here the Rhinoceros Plenipotentiary exclaimed, Agreed! Agreed! Let us make a treaty forthwith: and may our respective Communities cheerfully ratify it, and faithfully observe it!

MORAL.

Well were it, if those nations fit to lead
Mankind in working for the general weal,
From all mistrust, and prejudices freed,
Would each for each, the ties of kindred feel!

FABLE XIX.

THE TURTLE AND THE PUPPY.

As a Turtle was lying on his back, in one of the passages of a spacious hotel, a puppy which had just been sent to the Host from the country, ran up to him and said, You are treated with enviable distinction, Sir, in this hotel! I have just seen a large flag, with your picture on it, hoisted on a tall pole, on the very top of the house!

Callest thou *this* an enviable distinction? replied the Turtle, sighing. Poor, inexperienced thing; when thou

shalt have known more of the ways of men, thou wilt think of them, and speak of them, very differently. That flag which thou supposest to have been hoisted to do me honor, is a token that thy Master is about to inflict on me a greater injury than any which men have hitherto done me; cruel as they have been in dragging me from the warm sands on which I was reposing; in confining me, in a small tub, for many days successively; and in bringing me finally to this house of destruction, where I have been kept, as thou seest, lying on my back in the hourly fear of death.—I am sorry for you, said the Puppy; but still I do not see what all this has to do with the flag! Alas! but too much; rejoined the Turtle. Thou art to know that six days ago I was brought here with three companions; and that every other day, the host, accompanied by a sleek, well-fed man with an apron, visited us; after which we heard a voice of authority call out, "Hoist the Turtle flag!" and one of my comrades was immediately taken away, to be killed, as a cat has informed me, in order that the sleek well-fed man might boil, stew and bake his flesh for a succession of luxurious guests. Judge, then, what must have been my feelings, on learning, from thy address, that the *turtle flag* is up; and if thy residence with men have not hardened thy heart, thou wilt pity me for the wretched condition to which their daintiness has reduced me!

MORAL.

Inexperienced persons, when they hear the plaudits bestowed on a candidate for popular favor, or see his effigy lifted on high for the gaze of the multitude, are apt to suppose that only honors, and such satisfactions as honors can give, await him; and their young hearts beat with the desire of becoming similar objects of popular attention: when, however, they see a little more of men and things, they learn that for every such aspirant, there is, perhaps, more than one person employed in making a *hash* of his reputation, and in serving it up to feed that appetite for slander which is so common to men: so common, indeed, that who of us can say, he has *never* known it?

FABLE XX.

THE ASS AND THE HOG.

On the edge of a common lived a cultivator of cabbages, carrots, and potatoes, in a small way, who owned an Ass that carried the products of his garden to market in a couple of panniers, and a Hog that ate up all the leaves, tops and cuttings which he kept at home, because, as he said, it was a settled maxim with him, never to offer for sale any thing but the very best; or, as one Nettle, a neighbor of his, affirmed, because he knew that the Greengrocer would not take them.

Well, this gardener's Ass was a remarkably patient, serviceable, harmless creature, and what is more, admitted to be such all round about:—indeed the village boys, one and all said, that so long as they could remember, there had not been so good tempered an ass in all those parts as *white-faced Grizzy*—the nickname which these urchins had given him. To be sure Grizzy well deserved their commendations; for, at different times, they had all ridden upon him; and although they would vainly press and huff him, to get him out of his unchangeable shuffle, he was never known to unseat one of them, except on a very remarkable occasion. A mischievous boy, nick named *Flibbertigibbet*, had armed his heels with some pins, and, thus prepared for a gallop, had mounted on the back of the unsuspecting thistle-eater: but no sooner had he felt the pseudo-spurs, than he put his head to the ground, and upraising the opposite extremity, threw the rider on the gravel; who, in the fall received so severe a blow, that the village Dame said, it would have been, had not the boy's head been so very hard, a most dangerous *confusion*.

It so happened that after Grizzy had enjoyed his well-earned reputation for some time, the Gardener's Geese were speaking of it, and of the civilities which had occasionally passed between him and them, one afternoon whilst they were feeding on the Common; when the Hog, who was foraging about there, overheard them, and giving a cynical grunt, he said, What a fuss you make about Mr. Grizzy's good-nature, and civility, and disinterestedness, and so forth:—he never shook me a single turnip, or potatoe, out of his panniers, nor do I consider myself indebted to him for a single mouthful, during all the time that we have known one another. As for the civility, and so-forth, which he pretends to practice towards others, there is nothing disinterested in it: for he does it all to get the name of "The best tempered fellow in the world."

MORAL.

It is natural for a *churl*, to think meanly of a kind and benevolent man; for he himself is the standard by which he measures him:—and he will naturally disparage the benevolent man's motives; for he reckons them to be like his own.

FABLE XXI.

THE VAT, THE BARREL, AND THE MASHING-STICK.

A brewer's largest Vat had recently been filled with beer, and the contents of a small one had just been drawn off into barrels to be sent to some of his customers; when one of the barrels, as it lay waiting for the return of the dray, said to the large Vat, Good bye, Comrade: in about a week I hope to see thee again, strong and tight as ever! Com-

rade, indeed! replied the Vat: this tone of familiarity may do very well when thou art with the Firkins and the Kilderkins, and the rest of thy proper associates; but when thou art permitted to address me, more respectful language, and a soberer manner, are requisite. Thou appearest to have forgotten that I am the large Vat of the Brewery!

It had so happened that the Mashing-stick, which was then leaning against the empty copper, had heard what had passed between the Vat and the Barrel; when turning to the former, it said, I know of no sufficient reason, Friend, why thou shouldest be in dudgeon about what the Barrel said to thee; nor is there, so far as I can see, any such difference between his nature, condition, wants, and office, and thine, that his simple and civil leave-taking should be accounted by thee an offence. You are both made of wood and iron; both are frail and liable to decay; both need coopering; and the office of both is to carry beer. There is to be sure a difference between thy bulk and his; but if thou have any advantage in this difference, a full compensation is made to him in the greater freedom which he enjoys. He goes out frequently; visits now this *Tap* then that; sees things as they really are; and hears the different opinions about malt and hops, and other matters, which are delivered without disguise beyond the precincts of the Brewery: whilst thou, stationed here in the centre of the premises, hearest but too frequently little else but vain exclamations about thy vast height, vast girth, and vast capacity: expressions which, although they would be ridiculous if applied to a petty hillock, sound nevertheless in thine ears as just homage to thy supposed surpassing worth, and set thee to ferment till thy frothy notions of greatness find a vent in such tokens of self-preference as thou pouredst forth, a few moments since, against thy humble partner in our common service. If then thou

shouldst again be troubled with thoughts of disdain, for him, or any other like him, thou wilt do well to consider, that thou thyself art but a *bulky barrel.*

MORAL.

From the King to the village schoolmaster, from the generalissimo who commands the armies of a kingdom, to the constable who is the terror of the petty pilferers of the street, all the rulers of the earth are vessels and instruments, to bear and exercise a derived authority; an authority derived from the communities, to which they respectively belong, under the HEAD and LORD of them all. And this is a fact of official existence, which ought to be steadily held up to the view, and habitually recommended to the attention, of official persons.—Since, then, such is the conduct which ought to be observed towards all office-bearers whatever, is it not most lamentable, that, in almost every country called civilized, there are grave, instructed men, who pass their lives in telling others, *born, fed, clad, taught,* and *dying* like the rest of mankind, that they have *royal,* or *noble blood in their veins;* and so fill their minds with the fumes of an intoxicating incense, that with infirmities for which to be humble, passions over which to be watchful, and duties for which to be responsible, like other men, they forget, or strive to forget, their weaknesses, and virtually deny their wants, till they add self-sufficiency to pride, and make themselves the burden and the punishment, not only of their immediate flatterers, but of a whole community, too ignorant to discern the delusion, and too feeble to raise a cry of just remonstrance, and effectually demand a change!—However, there are indications that a change is at hand: that we are not far from the time when, instructed from above, and obedient to the TEACHER, men will no more hire themselves to deceive, nor sell themselves to be deceived, but will regard one another as brethren, and honor one another wisely for the sake of the PARENT who cares for them all.

FABLE XXII.

THE HUMMING BIRD AND HIS ADVERTISEMENT.

In the midst of a considerable concourse of birds of almost every wing, a Humming-bird attracted the attention of all the feathered assembly by the exercise of his peculiar talent, and was requited with their chirpings of approbation. He darted from flower, to flower, with the speed of a swallow; and, with a rapidity of flutter almost imperceptible to the naked eye, he inserted into its perfumed corolla, his long and slender beak, and drew from it the nectar which the delicate plant had there prepared for the use of creatures like him. On a sudden, wheeling off, he stood "in mid air," and gave forth the following advertisement:

"The long-continued favor of this respectable and discerning Public, operating upon my well established conviction of the incalculable importance of perfumes, and whatever is connected with the delicate branch of *cosmetics*, has excited, to the highest degree, my already intense desire to requite the kindness of my worthy patrons. With this view I am occupied incessantly in extracting from our most fragrant flowers, and all those precious vegetable substances which abound the most with aromatic essences, the odorous productions which they yield: these I compound and prepare with the skill which profound research, patient study, and laborious practice have given me, so that they become an effectual conservative of beauty, whilst they heighten in a manner altogether *unique*, the charms which are the peculiar grace of the one sex, and the delight and admiration of the other. With such reasons for expecting the good-will of a generous Public, I hesitate not

to present myself before them anew; to offer them my services in the whole circle of my invaluable preservatives of the brilliancy and softness of plumage; and to solicit a continuance of the sunshine of their favor."

High above the generality of the assembly, sat a Golden Eagle. Having heard the Humming-Bird's advertisement, he called to the tiny creature, and bade him perch on a twig near him.—Dost thou then imagine, said the majestic bird, that thou fillest the public eye, and that thy concerns engage the public mind? Dost thou believe that perfumes and cosmetic preparations, are so important as thou hast described them? or hast thou the notions that, because thou thus speakest of them, those who hear thee, will think that thou art a counsellor whose lessons are all-but essential to their well being; that their attractiveness depends on their using thy ministrations; and that to thine art they must owe their acceptance with others, and the satisfaction of being admired and beloved? Little as thou art in the community, is not thine employment as little in usefulness, and real worth?

May it please your Royal Majesty, said the least of birds to the greatest, If I have spoken in great phrase, you will, I am persuaded, do me the justice to allow that I have need of it: since, little as I am, how otherwise should I take the public eye at all? What I do, is certainly, in itself, unimportant: but those whom I serve, and for whom principally my words are meant, do not think my doings unimportant; and they like to hear them set forth in sounding terms of commendation, that others may be induced to think of them as they do, or that, at least they may know it to be presumable, that others do so think of them. Even if my employment be to be pronounced little, yet may it be said to be well suited to me:—I am little; and I can not be reasonably expected to do great things. And since your Ma-

jesty has condescended to question me upon my opinions, as well as my concerns, I can make bold to say, that such is the temper of birds now-a-days, and such their preference of what is peculiarly their own, that the bird which has not by inheritance, or by office, something to speak for him, if he would not be left totally unnoticed, has to make a trumpet for himself.

MORAL.

Little offence ought to be taken at little persons when, in speaking of their little affairs, they use great words: for big, or little, we are but of small account; and our very principal worldly concerns are but a small matter.

FABLE XXIII.

THE TROUT, THE CAT, AND THE FOX.

A fine full-grown Trout had for some time kept his station in a clear stream; when, one morning, a Cat, extravagantly fond, as cats are wont to be, of fish, caught a glimpse of him, as he glided from beneath an overhanging part of the bank, towards the middle of the river; and with this glimpse, she resolved to spare no pains to capture him. As she sat on the bank, waiting for the return of the fish, and laying a plan for her enterprise, a Fox came up, and, saluting her, said, Your servant, Mrs. Puss, a pleasant place this for taking the morning air; and a notable place for fish, eh! Good morning, Mr. Reynard, replied the Cat; the place is, as you say, pleasant enough. As for fish, you can judge for yourself, whether there are any in this part of the river. I do not deny that, near the falls, about four miles from here, some very fine salmon, and other fish also are to be found.

At this moment, very inappositely for the Cat's hint, the Trout made his appearance; and the Fox, looking significantly at her, said, The falls, Madam! perhaps this fine trout is on his way thither. It may be, that you would like the walk: allow me the pleasure of accompanying you! I thank you, sir, replied the Cat; but I am not disposed to walk so far at present. Indeed I hardly know whether I am quite well: I think I will rest myself a little, and then return home.—Whatever you may determine, rejoined the Fox, I hope to be permitted to enjoy your society and conversation; and possibly I may have the great gratification of preventing the tedium which, were you left alone, your indisposition might produce. In speaking thus, the crafty Fox had no doubt, that the only indisposition which the Cat was suffering, was an unwillingness to allow him a share of her booty; and he was determined that, so far as management could go, she should catch no fish that day without his being a party to the transaction. As the Trout still continued in sight, he began to commend his shape and color: and the Cat, seeing no way of getting rid of him, finally agreed that they should jointly try their skill and divide the spoil. Upon this compact, they both went actively to work.

They agreed first to try the following device. A small knob of earth, covered with rushes, stood in the water close to the bank. Both the fishers were to crouch behind these rushes: the Fox was to move the water very gently with the end of his long brush, and withdraw it so soon as the Trout's attention should have been drawn to that point; and the Cat was to hold her right paw underneath, and be ready, so soon as the fish should come over it, to throw him out on the bank. No sooner was the execution of this device commenced, than it seemed likely to succeed. The Trout soon noticed the movement on the water, and glided

quickly towards the point where it was made; but when he had arrived within about twice his own length of it, he stopped, and then backed towards the middle of the river. Several times this manœuvre was repeated, and always with the same result; until the trickey pair were convinced that they must try some other scheme.

It so happened that whilst they were considering what they should do next, the Fox espied a small piece of meat; when it was agreed, that he should tear this into little bits, and throw them into the stream above where they then were; that the Cat should wait, crouched behind a tuft of grass, to dash into the river, and seize the Trout, if he should come to take any piece of meat floating near the bank; and that the Fox should, on the first movement of the Cat, return and give his help. This scheme was put into practice; but with no better success than the other. The Trout came and took the pieces of meat which had floated furthest off from the bank; but to those which floated near, he seemed to pay no attention. As he rose to take the last, he put his mouth out of the water, and said, To other travellers with these petty tricks: here we are "wide awake as a black fish," and are not to be caught with bits and scraps, like so many silly gudgeons! As the Trout went down, the Fox said, in an under tone, Say you so, my fine fellow: we may, perhaps, make a *gudgeon* of you yet! Then turning to the Cat, he proposed to her a new scheme, in the following terms.

I have a scheme to propose which cannot, I am persuaded, fail of succeeding, if you will lend your talents and skill for the execution of it. As I crossed the bridge, a little way above, I saw the dead body of a small dog, and near it a flat piece of wood rather longer than your person. Now, let us throw the dead dog into the river, and give the Trout time to examine it; then let us put the piece of wood

into the water, and do you set yourself upon it, so that it shall be lengthwise under you, and your mouth may lean over one edge, and your tail hang in the water as if you were dead. The Trout, no doubt, will come up to you; when you may sieze him, and paddle to the bank with him, where I will be in waiting to help you land the prey. The scheme pleased the Cat so much, that in spite of her repugnance to the wetting which it promised her, she resolved to act the part which the cunning Fox had assigned to her. They first threw the dead dog into the river; and going down the stream, they soon had the satisfaction to see the Trout glide up close to it and examine it. They then returned to the bridge, and put the piece of wood into the water; and the Cat having placed herself on it, and taken a posture as if she were dead, was soon carried down by the current to where the Trout was. Apparently without the least suspicion, he came up close to the Cat's head; and she, seizing him by one of his gills, held him in spite of all his struggles. The task of regaining the bank still had to be performed: and this was no small difficulty; for the Trout struggled so hard, and the business of navigation was so new to the Cat, that not without great labor and fatigue did she reach the place where the Fox was waiting for her. As one end of the board struck the bank, the Fox put his right fore-paw upon it; then seizing the fish near the tail, as the Cat let it go, he gave the board a violent push which sent it towards the middle of the stream, and instantly ran off, with the Trout in his mouth, towards the bridge.

It had so happened that after the Fox had quitted the bridge the last time, an Otter had come there, to watch for fish: and he, seeing the Trout in the Fox's mouth, rushed towards him, and compelled him to drop the fish, and put himself on the defensive. It had also happened, that this

Otter had been seen in an earlier part of the day, and that notice of him had been given to the farmer to whom the Cat belonged; and who had more than once declared, that if ever he found her fishing again, she should be thrown into the river with a stone tied to her neck. The moment the farmer heard of the Otter, he took his gun, and followed by a laborer and two strong dogs, went toward the river; where he arrived just as the Cat, exhausted by the fatigue of her second voyage, was crawling up the bank. Immediately he ordered the laborer to put the sentence of drowning in execution: then, followed by his dogs, he arrived near the bridge just as the Fox and the Otter were about to join battle. Instantly the dogs set on the Fox and tore him to pieces; and the farmer shooting the Otter dead on the spot, possessed himself of the Trout, which had thus served to detain first one, then the other, of his destroyers, till a severe punishment had overtaken each of them.

MORAL.

The inexperienced are never so much in danger of being deceived and hurt, as when they think themselves a match for the crafty. and suppose that they have penetrated their designs and seen through all their stratagems. As to the crafty, they are ever in danger; either of being overreached one by another; or of falling, in a hurry, into some snare of their own, where, as commonly happens, should they be caught, they are treated with a full measure of severity.

FABLE XXIV.

THE STOAT, THE WILD-CAT, AND THE FAWN.

A Stoat had just seized a chicken, and was proceeding to tear off the feathers, when a Wild-cat rushed upon him, tumbled him over and over, and, seizing the chicken, ran off with it. When the Stoat had a little recovered from the effect of this violent onset, he raised a great outcry against the Wild-cat, and made the neighboring groves resound with reiterated denunciations of his rapacity and injustice, in thus taking away what he called his *property.* All this was heard by a Fawn who was feeding near: and tired at length by the unceasing clamor, he called to the Stoat, and said, If you had come by the chicken honestly, you could not have made a greater fuss about the loss of it. If it had been bred, and reared, under your care, and fed from your granary, you could not have been louder in your charges of dishonesty and rapine, against the person who took it. In having had to suffer this one privation, you seem to have forgotten the acts, almost without number, by which you have deprived mothers of their eggs, or of their brood, depopulated a henroost, or thinned a warren. You had better think of the possible consequences of your theft, than waste your strength, and expose yourself to capture, by running about to complain, that another had stolen from you, what you had just stolen.—The Fawn had hardly spoken these words, before a Terrier ran upon the Stoat, and put it out of his power to steal any more.

MORAL.

We wrong our fellow creatures many times, and say nothing about it: but when any one wrongs us, we read him such a chapter of accusations and reproaches, that the bystanders might suppose, had they not experience to put them on their guard, that we alone have a right to complain of injustice.

FABLE XXV.

THE WOLF AND THE LAMB.

A Wolf, who had been traversing the hills and the vallies, the forests and the groves, without finding fawn, hare, or rabbit, or booty of any kind, at last bethought himself of a neighboring sheepfold. But remembering that from the ravages which he had already committed there, he was well known by the flock, he at once perceived the necessity of disguising himself. For this purpose, he put on a sheepskin, and then proceeded to the fold.

As he approached it, he supposed it to be quite empty; for he saw the flock on the top of a hill, at a little distance, as if on the return. Coming close up to the fold, however he discerned a Lamb within it, not far from where he then stood. Feigning a soft voice, and affecting to be ill, he said, Come hither, my dear; I am a relation of your mother's, and should be glad to see her. This forenoon, my flock was driven through yon grove to a distant pasture; and as I became very sick at the moment, the Shepherd left me to recover myself, and to follow so soon as I should be able. I now find myself something better; and I have no doubt that I should quite recover, if only I could procure a little water. Do me the kindness, therefore, to come over the fence, and guide me to the nearest brook!

You speak with your lips so much closed, replied the Lamb, that I cannot make out one word in five that you say: do open your mouth a little wider, and then perhaps I shall understand you better. The Wolf could not wholly refuse to do what the Lamb had asked; and in opening his mouth, though but a little, to repeat his request, he showed some teeth which the Lamb knew, could not belong to a sheep;

and she suspected that notwithstanding his dress, he was no other than a wolf. Concealing her fears, however, as well as she could, she said, I know too little myself, about the paths and ways of the neighborhood, to pretend to guide others; but the flock will be here presently, and then there will be enough to attend to you. The Wolf, on hearing this said, I will go and lie down under those bushes, till they come! He went indeed; but did not return: and this confirmed the lamb in her suspicions, that the pretended relative was an impostor.

MORAL.

It sometimes happens, that the young and inexperienced, as well of the one sex as of the other, are addressed by persons of a fair exterior, but bad dispositions and intentions, who, with many professions of regard, attempt to become familiar with them, and to draw them to their company, apart from their natural protectors, and other persons of experience. When this happens, the young persons so solicited, should decline the invitation; and, if the occasion shall require further intercourse, they should observe closely the conduct of those who gave it, before they bestow on them any share of their confidence. In this way, something will soon appear either in the manners, or discourse, of those persons, or eventually in their actions, which will show their real character, and prove them to be *wolves in sheep's clothing*. Our rule for judging men is this: "By their fruits, ye shall know them."

FABLE XXVI.

THE TWO VICUNYAS AND THE CRANE.

As two Vicunyas were standing, at sunset, in the lower part of a valley of the Andes, and looking on the Pacific, the younger said, Mother, I have frequently observed that bright thing, or some other like it, go down into the Great

Water. Was it always the same thing which went down; or every time a different one like it? Why do you ask me that question child? said the mother. Because, answered the younger vicunya, though I have frequently seen such a bright thing go down into the water, I have never seen one come up out of it. Well, child! said the dam, We will go to-night, where, to-morrow morning you may see that bright thing, or another like it, come out of a high mountain!

That night accordingly, the two Vicunyas went up the valley, and ascended to an elevated plat, above which rose, as from their base, some of the highest peaks of this great chain. With the first dawn, the two Vicunyas were on foot; and after waiting some time, the younger cried, Mother! Mother! there it is! there it is! And the bright orb of day was seen by them, as if emerging from the snow-clad summit of *Chimborazo*.—Well, child! said the dam; is that the same bright thing which we saw go down yesterday evening into the Great Water? Indeed, mother, replied the other, I dont know! It looks like it! But if it be the same, how did it contrive to get to the top of this mountain? That is more than I can tell you, child! replied the dam: but I suppose it to be the same bright thing which you have noticed already. Let us however observe it during the day. They came down, accordingly, to their valley, looking at the sun from time to time; until they saw him again, as it were, about to sink into the ocean; and upon that both said, that they believed it to be the same bright thing which they had seen in the morning; and hence they concluded, that this had always been the bright thing which they had seen, as it were, go down into the water.

As they were discoursing on this subject, a Crane drew near, and after saluting them, said, I have overheard part of your conversation about the bright thing which has just

gone down into the Great Water. Now, what I have to tell you about it, will perhaps as much surprise you, as what you saw this morning. More than once in my journeys, far beyond that mountain where you were this morning, I have arrived at a great water like this; and there, all the time I staid near it, I saw that same bright thing, as I believe, come up out of it every morning: and I supposed that it came there from the place where we, just now, saw it go down. Well, Mr. Crane! replied the dam: that may be just as you have supposed. But how does the bright thing go from this water to that? Oh! there you puzzle me! replied the Crane: I have no certain answer for that question! But I suppose, that there is some way underneath from the one water to the other! Here the conversation ended; and the parties separated reflecting on what had been observed and narrated.

MORAL.

Wherever we are, in the visible diurnal operations of natural causes, in the periodical revolutions of our own planet, and of the planet that attends on our's; in the regular recurrence of the seasons, and in the repetition, with each, of the effects peculiar to it, we see the evidences, almost the appearance, of a directive power: and wherever we go, so entirely equivalent are those evidences, and so uniform is that almost appearance, that we may reasonably conclude, that the directive power which every where operates, is every where one and the same. Again, we see, by means of Art, regions of existence, far, far, beyond those which we see naturally; and what we see naturally, does not show us any *visible* power, of which we can reasonably think, that it directs the beings in those regions. But still it is reasonable to conclude, that they are directed, as well as the beings in the region to which we belong: and it becomes also reasonable to conclude, that they are directed by that one power, of which we before held it reasonable to conclude, that it directs all things with us: and finally although we can not see the ways underneath, or round about, or through, by which he operates, yet is it reasonable to believe, that there are such ways, and that he acts in them, to sustain the Universe, to preserve the creatures of which it is composed, and to renew the face of all things for the good of all.

We know, indeed, that those who observe accurately, will sometimes doubt: but if they doubt reasonably, they will inquire ingenuously and modestly: neither as those who intimate by their questions, that they have come to a conclusion; nor as those who, in the guise of querists, intend to be teachers. But those who doubt reasonably, will use all proper means for examining, for weighing, the thing doubted, till they are satisfied, if this be practicable, that it is so and so. Thus they will accurately observe the thing again, and they will hear testimony concerning it: and they will hear this testimony attentively; they will reason upon it, and upon what they have observed, fairly and equitably; and they will judge concerning the whole evidence and testimony justly.

FABLE XXVII.

THE RATS AND THE TWO DUCKS.

A small schooner laden with apples, and other eatables, had anchored, in a certain port, near an empty sloop, the master of which was on shore for the purpose of engaging a cargo; when his mate went on board the schooner, and asked permission to pass a hawser to her from the sloop, for a nautical purpose which he mentioned. Permission was given; and the hawser was passed to the schooner and drawn tight on the side of the sloop. On that night the rogue of a mate did not go to his berth quite so early as usual, but sat up, as if waiting for something to happen. And indeed this something did happen: for about an hour before the middle watch, when all was still and silent save the ebbing tide, he saw the Rats in his sloop come on deck, mount, by means of a coop, to the bulwark-rail, and carefully take to the tightened hawser; and then, by means of this hempen bridge, pass, in Indian file, to the schooner, till the last disappeared, and left him without a doubt that his knave's trick had taken effect.

In the coop were a Duck and a Duckling, whom the schooner's arrival in port, or interesting conversation about the last voyage, or some other cause, had kept awake; and who had seen the whole transaction. When the Rats had all gone off, the Duckling said, The silly Rats! to leave one vessel just to go to another! What good can they do to the master of that vessel, I wonder! Be not so hasty in your judgment, replied the other. When rats move, they have a rat's motive for it. They do not quit one place, till they see a probability that it will either become empty, or be filled with something which will not profit them: nor do they go to another, until there is a promise, that they will find a something there for which they will be the better No! no! they have not gone to the schooner for any good they think to do the master. He has under his hatches, I warrant you, something, the odour of which has reached them, and been to them tantamount to a regular invitation!

MORAL.

With rats on four legs, oft we have to do;
And we have also heard of rats on two:
'Tis said, they all have a sagacious nose,
Which upturn'd to the wind, will tell them "how it blows."

FABLE XXVIII.

THE CRAB, THE FLYING-FISH, AND THE DOLPHIN.

A Crab had ascended to the surface of the sea, and was moving slowly with his awkward sideling gait, when he observed a Flying-fish spring out of the water, and glide through the air with great velocity. What a difference, thought the

Crab aloud, is there between the condition of this elegant little creature and mine! My shape is neither circular, nor oval, but of a form that can hardly be described; my covering is hard and harsh, and without any beauty of coloring; and then I have this gait, so ungraceful, that it has become a term of ridicule or reproach. Whilst that pretty creature has a form more light and delicate than that of the herring; its coloring is soft and agreeable; and it has a pair of transparent wings which the sun may well be pleased to shine on. What a delightful thing, it must be, thus to be able to enjoy, with like facility, the two most agreeable elements; and to be, at pleasure, either a fish or a bird: whilst I am said to crawl, rather than to walk; and to move as if I had been worsted, and was obliged to retreat!

The Crab had hardly had time to finish these contrasting observations when he saw the Flying-fish fall abruptly, and as if not any longer able to sustain himself; and in the next moment, he saw a Dolphin dart at him, and swallow him.—Just as he was beginning to reflect on this tragical incident, he saw that the same Dolphin had wheeled round, and was advancing towards him. So soon as the variegated spoiler came near, the Crab made a clutch at him with the right claw, which the Dolphin avoiding, passed round, and attempted to seize him behind: but no sooner had he touched his hard harsh shell, than he quitted it, and going off a short distance, returned on the Crab's left flank. And now *Hard-shell*, availing himself of his peculiar powers, made an *echellon* movement, and again attempted to come to close quarters with the enemy; but he, not liking the last manœuvre, retreated altogether, leaving the Crab to his reflections; who, on sinking towards his field of weeds, again thought aloud, saying, Perhaps it is as well to be an awkward Crab, as an elegant Flying-fish!

MORAL.

Some peril has each condition,
And some, each station;
So, too, each has some fruition,
Some compensation.

FABLE XXIX.

THE MONKEY AND THE HOG.

A domesticated Monkey had contrived to slip his string; and being always ready for fun, as a Hog passed the house-door, he asked him for a ride. Get up, Master Pug! said the Hog, swinishly. The Monkey mounted accordingly; but he soon perceived that the Hog was setting up his bristles, and that they rendered the act of equitation not a little disagreeable. The Hog, however, made no inquiries, but presently broke into a long trot; and the Monkey, now finding himself very much in the situation of an apple with a hedgehog, was glad to relinquish his position at any rate, and rolled off into the kennel.

What's the matter, Master Pug? said the Hog, stopping immediately, as if to condole with the dismounted cavalier: was your seat at all disagreeable? I believe you know that as certainly as I do, if not by the same process! replied the Monkey, angrily. You asked me for a *ride*, rejoined the Hog; surely you will not pretend that it was my business to furnish you with a *saddle!* You might, replied the Monkey, still more angrily, either have granted me the favor which I asked, or have refused it: but when you had granted it, your business then was to treat me with the civility which your compliance with my request had given me a right to claim. Instead of this, you made of my con-

fidenee in your pretended complaisance, an opportunity for gratifying your swinish malice. But I ought to have remembered the proverb, "What can we expect from a hog, but a grunt?" Nay, Master Pug, rejoined the Hog; *your* proverb will not be complete, till you have added, *and bristles!*

MORAL.

When we intend to ask a favor of a man, we should consider how he is likely to treat us: and if, after such consideration, we should determine to make the request, we should then duly prepare our minds for the treatment which, as we suppose, awaits us. It may be our hap to meet with a swinish man: but it will be our own fault, if we offer him the opportunity of rolling us in the mire.

FABLE XXX.

THE GOSLING AND HIS PARENTS.

As the geese, in a certain farm yard, were settling themselves into a meditative posture on one leg, with the end of the beak under one wing, and an eye shrouded by the other, the other eye remaining open for whatever might occur, a Gosling flew over the yard, from the kitchen door, screaming, and flapping his wings, and making all the demonstrations of great alarm. What ails the child? said the matron-goose, when he ran fluttering up to her. Oh, mother! replied the Gosling, I have such dreadful news to tell you: I wish I may not die with the fright of it! At least tell it us first, said the Goose. Ah, mother; rejoined the Gosling: you would not speak with this indifference, and unconcern, if you knew it! Well, then child; said the other: let me hear it!

Why, mother, you must know, that the farmer's eldest son has just returned from the market; and I heard him tell his mother, that he had bought a whole brood of geese. Well, when he had told his story, his mother said, So, Giles: by your account, *all your geese are swans!* Is this what has so alarmed thee, simpleton? said the Goose. Ah, mother; this is not all! replied the Gosling. When the good woman had thus spoken to her son, he looked confused; and she added, What will my poor geese do by the side of them? Oh, mother: had you seen the seriousness with which she spoke these words, your heart would have sunk with terror, as mine did. Here the Gander, deposing the uplifted leg, drawing out the embedded beak, uncovering the closed eye, arching his white neck, and putting himself into the posture of chief goose-authority, said gravely, Child! thou hast suffered thyself to be terrified by a jest, and hast hurried away from a few words, the meaning of which was quite different from that which thou, in thy fear, didst believe it to be! Certain ill-natured persons have chosen to give our name to such as lightly take up this, or that notion, and without due consideration, run here and there cackling about it, to the great annoyance of others: and truly if many geese shall act as thou hast done in this matter, we shall deserve to have that reproach fixed upon us.

MORAL.

We are not always to take words merely by their sound, nor persons merely by their seeming: but we are to look for the meaning and import of all words, which may affect our conduct, until we have reason to believe that we understand them fully; and we are to observe all persons who may exercise an influence over us, till we may reasonably think, that we have ascertained their character, so far as we have need to know it. But we should do well to bear in mind, that fear is a bad interpreter, a bad counsellor, a bad guide: it confirms erroneous first im-

pressions; shuts the door against consideration; and frequently leads, not to a place of safety, but to where the evil dreaded, or some other like it, is in waiting.

FABLE XXXI.

COLLUSION IN THE PANTRY.

A certain housewife who was, as all true housewives are, a careful managing person, had recently procured a Cat, of a breed famous over all the country for the mouser's skill; and had placed her in the kitchen, with opportunity of ingress to the pantry, where in vessels duly covered, in cupboards and safes, and on swinging shelves, she had laid up her stores to abide in safety, so far as she could contrive, the gnaw, or leap, of mouse, rat, or cat. The proverb says, "New brooms sweep clean:" and so the housewife, cook, and rats found it to be in this case. For some time scarce a cheeseparing, or a candle's end, was missing; and whilst the dame and her family were in a thriving way, the Rats grew lean, and there was a talk amongst them of seeking other quarters. They resolved, however, that before they would take so desperate a step, they would hold a general council of the rat-community. A summons having been sent round, the Rats assembled at the midnight appointed, and many speeches were made and some bright thoughts elicited. At length a veteran nibbler, "having had the floor" for some time, brought the meeting to the unanimous determination of inviting the Cat to a parley; he himself having engaged to undertake the hazardous task of conducting the negociation.

Having managed to jump from a hole under a beam, on to a small bracket nailed rather high up on the wall, the

sharpnosed envoy thus addressed the furred large-eyed watcher. Take it not amiss, Madam, that a poor rat presumes to address a person of your dignity and authority: for indeed I have that to bring to your nicely distinguishing ear, and correct apprehension, which will, I think, be found every way worthy of your serious consideration. When first we saw you, the state of fine preservation in which you were, gave us the most agreeable hopes of finding in you a pleasant, and complaisant, superior: but such, as you well know, are the niggardly arrangements of this family, that all our expectations have thus far been disappointed. You have become comparatively meagre, and we see reason to fear that your health is declining; and often when you are not aware of it, we see you, excuse me, moping about the pantry, as if you had not had a due share of what you help to preserve, and would fain partake of some of those good things which your mistress so carefully hoards. Over this state of things we grieve; for we are not, as some suppose, without our sympathies: and we can feel for a person of your merit, thus shamefully reduced to distress, in the midst of abundance, by those very persons who are so much indebted to her, and have ample means for doing her justice.—Here the envoy paused, to see what impression his discourse had made upon his hearer, and to give her an opportunity to reply. The Cat accordingly thus addressed him.

Well, Sir; there may be a propriety, a fitness, in the measure upon which you have ventured; and I am not unwilling to allow, that the remarks which you have made on the penurious conduct of my mistress, may, without going further into the question of our relative merits, be held to be correct. It is, of course, my affair to see justice done to all parties, of which, however, I am one; and I am not insensible to the claims for a suitable provision,

which my nearer relatives have a right to urge. Having explained myself, now, so far as is necessary, I give you permission to communicate any thing further which you may have to propose. On this the Rat immediately expressed himself as follows.

I rejoice to find that my original opinion of your character was correct; and that complaisance and discernment make up so large a part of it. Not to detain you unnecessarily, I will say, that our community have deputed me to propose a truce to you; and to state the terms on which we should be glad to form a permanent treaty with you. They are briefly these. If you will allow us to bring into our retreats, such relics, and other scraps, as may be within our reach, *free of all interruption*, we will engage to leave with you *a share of every parcel*, and to contribute, in any other way, to render your office lucrative, and your situation secure and prosperous!—Be it so; rejoined the Cat: and as the affair is delicate, we will co-operate without any other compact than our verbal agreement!

From this time there was a complete understanding between the two parties in the pantry; and the consequences were just such as might have been expected. The candles were gnawed, the cheeses were bored and partly consumed, the bacon was nibbled, and other peculations, to a considerable extent, were committed; until, at length, the housewife greatly alarmed, held a consultation with the cook, and it was resolved, that they should empty a cupboard, and station themselves there, each with a long-handled broom, and endeavor to detect the causes of all these frightful dilapidations. They had not been long thus concealed, when the Cat came into the pantry, and mounted the dresser, on which was a pan, with a wooden cover, that held a cold chicken. As she sat there, apparently waiting to be joined by some one, the watchers, to their great surprise,

saw some rats descend, from the hole under the beam, to the bracket on the wall, and thence, from shelf to shelf, to the dresser. They then saw them come to the pan, and place themselves, on either side of the Cat, with their noses under the rim of the overhanging wooden cover; and then, acting together, raise up the cover, and make an opening by which the Cat put in her paw, and dragged out the chicken. After this the Rats fell to work, and gnawed away a whole side, leaving a wing to the Cat, and eating up the rest themselves. Thus far the patience of the watchers sufficed to keep them quiet; but at this point, as if simultaneously overcome, they rushed out, laid the Cat and two rats sprawling by the first blow, and, then, calling for help, pursued their advantage, until all the daring marauders, and their still more guilty accomplice, were deprived of all power to commit any more peculations.

MORAL.

Where two parties have to act, as it were, at the opposite scales of a balance, for the advantage of a third, sometimes it happens, that *cupidity* is too strong for *honesty*, and the two combine to defraud the third, and to divide the ill-gotten gain. In every such case, it is the duty, as it is otherwise the interest, of the third party, to secure for himself, so far as he can, both the cupidity, and the honesty of the other two: and this he must do, by so providing a compensation for faithful service, and by so reducing the possibility of gain from fraud, that each party shall find a safer, and in all respects a better, ground for obtaining the desired advantage *in* the way of duty, than *out* of it.

FABLE XXXII.

THE CHICKEN AND THE DUCKLING.

As a young woman was sitting on the ground, enjoying the shade of a fence on a fine warm morning, she suddenly

caught up a Chicken that was walking about near her. The fowl surprised and alarmed, screamed out, and struggled with all her might to get free; whilst the girl, holding her firmly with the left hand, applied the other to her neck and back, softly stroaking the feathers, and gently pressing the body, downwards. The effect of this soothing treatment was soon seen: the Chicken left off screaming, and then ceased to struggle; until at length she nestled quietly down in the girl's lap, and gave evident tokens of being not merely without disquietude, but delighted, in her situation. Sometimes she gently pecked the girl's gown; then she drew up her lower eyelids as if to enjoy uninterruptedly the caresses she was receiving; and then again opened her eyes, as if again wishing to see how well off she was. At last the girl lifted her up with both hands, and set her on the ground, where she remained for a few seconds, as if now quite confident in her companion; then getting up, she walked slowly away, the girl throwing her a few grains of corn as she went off.

At a little distance she met a Duckling, who instantly accosted her with, Indeed, Miss Cluck, I had not thought you such a changeling: just now you were lying on that girl's lap, as if you had been a cat purring under the hand of her mistress; when a minute or two before you had been making such a fuss between her hands, as if she had been going to eat you. And pray, Miss Quack, replied the Chicken, tell me, pink of sagacity as thou art, how was I to know, at first, whether she was not going to eat me? Such things have happened before now to the respectable family of the chickens, and, if I mistake not, to the respectable family of the ducks also; and therefore I might well apprehend some danger for my neck, from the damsel's hands: but so soon as I found, that they were to be applied about it, solely in a manner of kindness, why then,

without at all meriting the epithet of *changeling*, I was at ease, and repaid, with confidence, the good will which I was experiencing.

MORAL.

If we wish to convince men, that they may trust us, we must rightly use the occasions for showing them, that we intend them no ill: and when they requite these demonstrations of a pacific disposition, with confidence, we should exercise towards them a more active benevolence.

FABLE XXXIII.

THE LEAN HOUND AND THE WOLF.

As an Irish Gray-Hound, not in very good case, was loitering in a valley, at the outskirts of his master's lands, he was accosted by a Wolf, who said, Cousin, I am glad to meet with thee: I have, for some time, wished to make thee sensible of that ignoble submission which has brought thee into the position, so much below thy merits, in which thou now art! I thank thee, Cousin, replied the Hound, for whatever good wishes thou hast in my behalf. But, I must add, either thou understandest not my position; or thou art not sufficiently choice in thy expressions, to speak of it correctly. What thou callest submission, is affectionate attachment. I love my master and mistress, and their children; and my good will towards them, is requited by their's for me: so that my position is as far from being below any supposable merit of mine, as mere submission is below mutual regard!—Whatever thou mayest try to make of it, rejoined the Wolf, it is a position of mere servitude. Thou goest and comest, at thy master's bidding; thou drudgest about with him, or for him; thou art not free to go any

where merely to please thyself; thy master, I'll answer for him, does not care, the value of a bare bone, whether thou livest or diest; and, in a word, thou art nothing better than a bondservant! Here, again, thou art wrong; replied the Hound. It is true, I go about with my master; and much pleasure have I in doing so, for he treats me as a companion. It is equally true, that I hunt for him; and in this I have, I doubt not, as much enjoyment as he has. As to my lack of freedom, as thou callest it, I have as much as I wish to have; for it would be no freedom for me, to go where my master and his family could not have my services. Of the degree in which my master and his family care for me, thou hast no means for forming an estimate; but I will supply them. His children are my playfellows, and roll about with me, as if I was a pillow lent them for their gambols. When I am going out to walk with my master, his wife, with her fair and delicate hand, pats me on the neck, and says, Take care of thy master, good Carlo! And my master, when, on one occasion, a friend of his spoke somewhat to disparage my *breed*, said of me, laying his hand, at the same time, on my head, Being well assured of his breed, I named him after a dear youth, born on the same soil, who died, far away, in a foreign land; and I would trust my life to him!

All this sounds mighty fine: said the Wolf: but I should prefer some more substantial tokens of regard, to a few civil words, and a pat, or two, on the neck. Those wondrous kind people, when they reach out their hands towards thy so-much-valued person, might put something in them that would serve to keep it with some tolerable appearance of having a sufficiency of food. Why, man, I am absolutely fat, compared to thee! I think the leanest wolf of my acquaintance would pass thee for a bag of bones! I grant, replied the Hound, smiling, that I am in a poor plight just

now: but this is a mere accident. Our cook bears me a grudge, because I one day accidentally overset a bowl of custard, an article on which she greatly piques herself; and now I feel her spite in the stint of my rations. My master and mistress are absent at this moment; but when they return, all things will be set right! Thy master, and mistress, and the whole family, retorted the Wolf, impatiently, are a set of simpletons: and I think that a dog of any spirit, rather than continue to live amongst them, would join me and my companions. Since thou takest so great a license in thy speech, replied the Hound, I must make free to tell thee, that I would much rather continue to live amongst those whom thou callest *simpletons*, than change my mode of living to die amongst *rogues*. However, I now perceive that there is better company not far off. Good afternoon, Cousin! my master and mistress are descending the valley yonder! With this he bounded off: and the Wolf thought it time for him to retire into the thicket.

MORAL.

Unreclaimed and predatory men, who live by setting the authority of society at defiance, and outraging the relations to which belong the obligations, and out of which spring the comforts and rational enjoyments, of human life, neither know how to appreciate the benefits of subordination and mutual dependance, nor are acquainted with the delights which flow from the interchange of kind offices. Enemies to order, because order condemns the confusion which they strive to spread around them, they call the regulations and appointments, which belong to order, by vilifying names; and having steeled their own hearts against the better feelings of their nature, they pretend to consider grateful attachment and affectionate confidence, as mere defects which show a weakness of character. Seldom is it, that they are convinced of their error, till the day of their calamity has come, their presumption has been turned into mortification, and the rod of chastisement has been exercised upon them.

FABLE XXXIV.

CARLO, AND THE PROOF OF HIM.

About a month after *Carlo* had had the conversation with the Wolf, narrated above, a son of his master, a gentle sweet-dispositioned boy about nine years old, asked permission of his mother to go up the valley, and meet the Shepherd on his return with the flock from the pastures amidst the hills. Permission having been given, away went the boy, *Carlo* bounding before him. After they had entered the valley, and as the boy was talking to the dog, and saying, "You dear good-for-nothing hound, you can't run with me up this valley," a piercing howl spoke danger to be near; and immediately afterwards two Wolves rushed from the thicket.

On hearing the howl, the boy had stopped; and scarcely had the Wolves shown themselves, when in front of him stood *Carlo*, his fore legs somewhat separated, and set firm; his hind legs nearer together, and a little thrown back; the hair on his neck erect; his teeth to the air, and the snarl of defiance issuing forth between them; and his shining eyes flashing out the fiery indignation of his zeal. On seeing this formidable opponent, the Wolves stopped; and one of them, the former tempter of *Carlo*, advancing, half his length, before the other, said, Art thou so proud now, with thy pound more of mutton under that dog's skin? out of our way, or it will be worse for thee! We owe thy master many a grudge; and we mean to quit all scores up to this time, on that boy of his! When these teeth, replied the Hound, shall have no limbs to back them; and this heart shall be as cold as thine is cruel, *then* may you do that thing! At him, then! cried the Wolf; and rushed towards

the boy. In the next instant, the Hound had set his teeth in the Wolf's neck, and had pinned him to the earth; and in another, the second Wolf had fastened on the Hound's shoulder.

Whilst this had been going on, the boy, who was as brave and collected as he was gentle and well disposed, had retreated to a tree that was near; and now, with his back set against it, and a stick uplifted in his hand, he stood watching the combat which the faithful Hound was sustaining to defend his life. And a combat at fearful odds for the Hound, it was. The Wolf beneath him, made the most violent struggles to liberate himself; whilst the other, wholly free for the offensive, bit *Carlo* now on the shoulder, now on the leg, now on the flank, with impunity. For a few minutes had the unequal contest continued, and the Hound had well nigh sunk under his own efforts, and those of his sanguinary adversaries, when shouts were heard of Down on them, *Seeker!* Down on them, *Seeker!* and the Shepherd's dog sprung, with a furious bound, on the second Wolf, and took him entirely off the Hound. But even this reinforcement would have been insufficient without the Shepherd's aid. He came up just as *Carlo*, his teeth still set in the Wolf's neck, had fallen on him; when thrusting the iron-pointed heel of his staff into the Wolf's entrails, he disabled him at a blow: then turning to the other combatants, with a similar blow, he delivered his faithful dog from the gripe of his enemy. The Shepherd's next thought was for the boy; but finding him no way daunted, he turned to the bleeding Hound who lay, stretched out on the crimsoned sod, close to his expiring foe. My dear young master, said the Shepherd then to the boy, I will take care of poor *Carlo;* and *Seeker*, who is but little hurt, will take care of the sheep; if you will run home and tell Papa what has happened. That I will, said the boy: and off he ran.

When the boy had reached home, and told his story, his parents could hardly contain themselves, such were the mingled feelings of alarm and joy which it excited in them. When they had folded him to their bosoms again and again, they bethought themselves of *Carlo;* and the father directed the gardener to take his little cart, with some horse-cloths, and bring him home. This was done, and the faithful hound was laid out before the kitchen fire; where the Shepherd examined his wounds, and, whilst he pronounced them severe, undertook the cure of them. As the Hound grew better, he received the caresses of all the family; and even the cook declared herself entirely reconciled to him. Though he should spoil me, said she, a whole batch of custards, and *that*, when there is Company, I will say nothing to him about it. He has saved the life of my little favorite, Tommy, that he has; and he is a brave dog, that he is! And one day, the father, as that friend, before mentioned, was come to dine with him, and *Carlo* was standing near his chair, as if enjoying the account of his own prowess, putting his hand on the Hound's head, said, Did I not say that I would trust my life to him?

MORAL.

Happy the man who knows the grateful love,
Choicest of gifts, vouchsafed from above!
Happier still, when he, and not in vain,
Has heard that LOVE throughout the world shall reign,
Making all wrath to end, all wrong to cease,
And soothing fiercest things to kindest peace!
Meantime there will, as now, be grievious need
Of power to prevent the spoiler's deed,
Or to chastise him for his wicked speed.

FABLE XXXV.

THE GRAY-HOUND MISTAKEN.

After a long and unsuccessful chase, an Italian Gray-Hound went to a clear fountain to slake his thirst. Having satisfied the urgent want, he still stood in the water to cool his heated legs, when his attention was drawn to the form reflected in the pure element beneath him. A moment's thought convinced him, that this form was the reflection of his own. After having contemplated it for some time with great complacency, he said in a loud soliloquy, Was not this agreeable form made for distinction and preference? This long, delicate, and pointed head, like that of a deer; those soft and elegantly shaped ears; that graceful neck, which emulates the racer's; and indeed the whole figure, denoting agility and rapidity, were surely given that they might be widely exhibited, since they are evidently calculated to attract, and delight, all beholders. Full of these notions, the Gray-Hound resolved to act upon them the first opportunity; and he was not long without one.

It had been settled by the dogs of his community, that they would send a remonstrance to those of a neighboring territory, from which predatory incursions had lately been made; and a meeting was to be held to choose an envoy. Two days previous to that of the meeting, the Gray-Hound made a confidential communication to a spaniel, of his wish to obtain the appointment; and it was agreed between them, that the spaniel should propose him to the assembly. Accordingly when the delegates had met, the spaniel, in a set speech, enumerated the qualifications which an envoy should possess, and contrived to find them all in the Gray-Hound; insisting particularly on his speed, so well known to all, and concluding with an elegant allusion to the beauties of his

person. The speech was very well received; and it seemed probable, that the Gray-Hound would be chosen: when an old mastiff, who had been detained by a slight accident, entered the place of meeting. Having been informed of the proposal then before the assembly, he said, Friends, there could be no question about the Gray-Hound's merits, were the business to be transacted for us, to walk gracefully round a ring of gay spaniels, pointers, and coach-dogs; to leap a fence; or to chase a hare. But the business at present to be transacted for us is, to set forth a wrong done on our border, and to demand reparation: and who ever heard this hound bark to purpose? This question set the whole assembly looking at one another; and many of the dogs who had been the most forward in applauding the spaniel's proposal, hung their ears, and looked rather *sheepish.* Without any further discussion, the Gray-Hound abandoned his project, and the spaniel withdrew his motion.

MORAL.

In appointing an ambassador, it is not always duly considered, that a man may be qualified for representing a *Court*, who is not qualified for representing a *Nation:* and sometimes where favoritism can act, the grave interests of the latter are committed to a person fitted chiefly for showing the manners and usages of the former.

FABLE XXXVI.

THE KANGAROO AND THE PUPPIES.

Of a litter of Puppies, born on board a ship bound for Australia, two had been preserved; and after a long and tempestuous voyage, they were landed, together with all besides which belonged to their master, at the port of destination. No sooner were they on shore, than they began

to run, and race, and gambol, as if this were all they had to do: when suddenly, breaking through some bushes, they found themselves very near a female Kangaroo sitting on her haunches. In an instant they stopped; and in the next, they began yelping, as if this part of behavior had to follow, by a rule set down for them and well conned. In a short time they ceased, and the foremost puppy said to the other, Brother what is it? what a tiny head it has; and its fore feet are just like hands: and then, I declare, it has got a great pouch under its neck, like one of our cook's pudding-bags with the pudding in it. Well, it is a strange looking thing, indeed! such long hind legs, too; and such a tapering long tail! why it is like nothing I ever saw:—neither the kitten that used to play with us; nor the goat, nor the kid, in the pen; nor the sheep in the long-boat; nor the pigs in the fall; nor any thing else, I think, in the whole world! Yes, but it is; replied the other, laughing; it is like the turtle which the sailors set on his hinder shell, and fins, telling him to stand up like a gentleman! Well! so it is! said the first puppy. And then, puppy-like, they both began to laugh in their fashion, as if they had said, and done, something very witty and wonderful.

On this, one of the young Kangaroos, which were in the dam's pouch, put his head out, and said, Mother, how rude those young strangers are! Why dont you go, and box their ears? Hush, child! said the mother. Who is rude now? those young strangers, who probably never saw a Kangaroo, nor even heard of one; or thou who presumest to tell thy mother, how she ought to treat them? Perhaps the little creatures are come from a country, where they do not study much, how to avoid giving offence. But, be this as it may, our duty is, to show them, that as rudeness in others is not agreeable to us; so we are careful not to be guilty of it, even when we have occasion to reprove others for having been rude to us.

MORAL.

Puppies, like these, who stare and laugh,
And after laughing, stare,
With us are common; not, by half,
As Kangaroos so rare.

But those who not to give offence,
Both speak, and act, with care,
Are fewer—so says Common Sense,
Than one could wish they were.

FABLE XXXVII.

THE PIG AND THE DOG.

A laborer having to remove to a cottage, not far from that which he was then occupying, took his household goods to his new habitation gradually, as, after the ordinary hours of work, he found opportunity; and having, at length, to transport his kitchen utensils and cupboard, he thought it high time to take away his pig also. Having had experience in many marketings, of the difficulty both of driving and leading creatures of this genus, he determined to carry the individual in question to his new residence. Accordingly, seizing Piggy by the fore legs, he threw him down; and then, with the help of his vigorous wife, he tied the legs of each pair together, and laid the grunter across his shoulders. Away now marched our cottager through the village, the Pig uttering the most piercing screams, as if he already saw the whetted knife stretched out against his throat: nor did he cease, till the man had unbound him, and left him in quiet possession of his new stye.

Two, or three, days afterwards, as Piggy was strolling about the neighboring lanes, and looking for crabs under

the hedges, a Dog of his acquaintance, ran up to him, and said, What on earth was the matter with you the other day? Why, you alarmed the whole village with your needless screams! My master never carried me in that fashion; but I am sure, that if he should take it into his head to do so, I would freely give him my consent and thanks into the bargain. I shall begin to think, that what they say of the thankless nature of swine, has something in it!

No doubt, Mr. Snap, rejoined the Pig, a person of your experience and prudence, weighs all the circumstances of a matter before he pronounces an opinion: and therefore, I suppose that, all swine as I am, I am bound to be very grateful for that which, quite unasked indeed and so gratuitously, you have just given me. But as your experience may not have reached to all things, I will tell you something which mine, more than once, has served to show me. You must know then that we pigs take it for an infallible token, when men show us any particular mark of attention, that they intend us no good: nay, we then suspect, that they are not far from the greatest mischief they can do us. Judge, therefore, what must have been my alarm, when I found myself exalted, apparently, so very much in the favor of my master on the evening, in which, as you affirm, I alarmed the whole village! If you can appreciate what I have already said, you will perceive that I, judging as a pig, might then well fear that my doom had been pronounced, and that I should not live, beyond the time necessary for heating water, that evening!

MORAL.

When men, who have never given us any proofs of friendship, suddenly begin to show us special marks of favor, prudence dictates that we should inquire whether this behavior is to be attributed to a spring of good will which has recently risen up in them, or to some improvement in our external condition.

FABLE XXXVIII.

THE TWO GAME-COCKS.

As two Game-cocks were walking about a yard, not far apart, one of them stopped, gave a loud flourish, and then, with his body inclined a little forward, his hinder feathers bunched up and the ends set outwards, his wings semi-extended, the feathers of his neck stuck out like a ruff, his red crest stiffened, his flaming eyes flashing defiance, and his beak open, he stood as if on the point of assaulting the other. On which the other coolly said, Pshaw! what avails this show of a humor for fighting? There is probably but a short space, before we shall experience a necessity for it, that will press upon us sorely enough. You know that we are to enter into the next *main;* and it may be, that, before the week is out, both of us will be stretched lifeless in the *pit*, to gratify the gambling propensities of our savage owner. Keep your courage and strength, therefore, for that occasion: you will have need of both, be they ever so great!

MORAL.

So often have "the pomp and circumstance" of war been sounded in the ears of men, for matters in which they may glory, that they have believed war itself, the very complement of human wickedness and folly, to be glorious. And thus have they fallen into the practice of preparing for new strifes, by telling of the honor, so called, gained in former contests; of shortening the duration of peace, by sneering at it, as inglorious; and of provoking a quarrel, by exciting hopes of fame to be acquired in new victories. Mankind have been said to furnish these two classes; *Deceiving* and *Deceived.* Who will deny, that our conduct is a practical commentary on this saying, which demonstrates it to be correct?

FABLE XXXIX.

THE MISER, THE HOG, AND THE CAT.

An elderly miser in casting about, how he might save another cent, calculated that, few as were the scraps in his family, they might be turned to some account, if he had a pig. Accordingly, after many misgivings, and several turns, and returns, of a five-dollar bill, he bought a pig, and gave him the run of his yard, whence there was egress to all the neighboring places in which there could be a chance of picking up a casual morsel. Months passed away after this, the pig finding, in each day, a hard day's work to get any thing like enough: until, at last, he was as well known in the neighborhood as his master, for *Barebones's* lean grunter.

It so happened, one day, that as the grunter was lying in the yard, looking sorrowfully at the clean-picked bone of a mutton chop, with which *Barebones* had regaled a man who had come a considerable distance to pay him some money, he observed that a neighbor's cat, which was stretched out, in the sunshine, on the top of the partition wall, was looking at him and smiling. What tickles your fancy so, just now, Mrs. Puss? said the Hog. I was smiling, replied the Cat, at an answer for a riddle, which I have just found! And what might that riddle be? asked the Hog. The riddle, said the Cat, was proposed yesterday evening, to a party of children in my master's parlor: and it is this: "Why is a miser like a hog?" But they did not give my answer! Indeed! said the Hog: and what might be your answer, Madam? Oh! a very short one, Sir! replied the Cat: it is this; "Because they both look sorrowfully at the bones from which another has eaten the meat!" Hum!

grunted the Hog: and then he added, And what answer did the children find, Madam? Two answers were given; replied the Cat. One of the children said, "Because he affords nothing to any one, till he is dead." Another said, "Because people value him most, when he is cut up." You are pleased to be facetious, Mrs. Puss, rejoined the Hog; and somewhat at my expense. However, I have some comfort in the reflection, that even *I* am better off than my master: for however his heirs may wish for his death, they can not wish for mine; and however they may cut him up, they will not cut me up together with him. *Barebones*, the hog, must have a season of better treatment, before his decease can be as desirable as that of *Barebones* the man: and in this fact, I have something to console me for my daily sufferings in belonging to so miserly a master!

MORAL.

What a hog-of-a-man must a miser be,
When a lean hog looks better, in fable, than he!

FABLE XL.

THE MARMOT AND THE SQUIRRELS.

A Marmot, who had passed the winter, rolled up into a ball, on the bed of moss and hay which he had prepared in his *Y*-shaped dwelling amidst the Alps, began to bestir himself towards the end of March; and early in April, he had unstopped the well-closed entrance to his burrow, and made a few excursions into the vallies, which glistened with the cold light reflected from his native *glaciers*. The thought of seeing the world, now came into his mind; and he set out on his travels, having made interest to procure pass-

ports from the *Eagle* and the *Dog*, as a necessary precaution for his safety.

Having many little winning ways with him, our marmot was well received wherever he went: he was introduced into the "best company" in the different countries of the sun-rising, and was taken to see all that was curious and rare in their various establishments. As not unfrequently happens with other creatures, the appetite for seeing increased with the means for gratifying it; and having heard much of the Squirrels in a certain country of the sun-setting, he determined to visit them. On his way thither, he passed through a large settlement on the banks of a river which runs into a strait, or *sleeve*, of the sea, opposite to a white-cliffed island; and there he found a class of creatures who led a fuliginous kind of life, continually brushing and scraping amidst soot and smoke, of whom the others said ludicrously, "that they had learned their trade from the marmots."

After leaving this river, he had a severe fit of sickness, from which however he soon recovered; and without further ill accident, he arrived in the country of the Squirrels whom he wished to visit. Here he was introduced to the natives as *Count Marmot* of *Marmothia*, was very kindly received by them, and became acquainted with many persons of the "highest standing." Many parties were made for him, and the best viands were produced at the different entertainments. Filberts, peccan-nuts, shell-barks, and ground nuts; pippins, pears, and peaches; figs, oranges, and watermelons; and all kinds of pulse, were served up in abundance: and occasionally there were entire courses of insects. Our marmot having in him much of the courtier, did not fail to show himself off to the best advantage. He danced elegantly with the female squirrels, and performed many curious feats with a stick for their amusement: whilst, in pastimes with the males, he ran races now

up hill, now down; climbed trees; or scrambled up rocks. After having passed some time, with all the advantages which hospitality could give, the marmot took leave of his kind entertainers, and returned to his own country.

For some time after the Marmot was gone, his visit continued to be a subject of conversation amongst the Squirrels. In a large party, where his name had been mentioned, one said, "There seems to be a combination of the *bear*, and the *rat*, in the form of the Marmot." Another said, "His nose, and lips, and the form of his head, are like those of the hare; he has the hair and claws of the badger, the teeth of the beaver, the whiskers of the cat, and the paws of the bear." His manners, observed a third, are peculiarly polished, and indeed courtier-like; and, when he is pleased, "his voice is like that of a little dog." Yes! remarked a *large grey squirrel:* but when one said any thing, ever so little, against the high-mountain folks yonder, he made you sensible that the said little-dog voice could be plaguy "loud and shrill." During all this display of critical talent, one of the company, a squirrel with eyes full of fire and of a very sharp countenance, was observed to sit, with his spreading tail raised broadly over his head, listening, with grave silence to the lively speakers. At length, one of them said to him, Might we be favored with your reflections upon this topic? Friend! replied the squirrel: it pleases me to remember, that the rights of hospitality were duly performed for the stranger in question: but I think, that there was no necessity to make so much fuss about the *Count!*

MORAL.

A vicious cat, they say, you'll hardly drown,
Thrice three her lives—or in, or out of, Town:—
Not less, the love of *titular* distinction
Is difficult of *radical* extinction.

FABLE XLI.

THE BIPED OUT OF PLACE.

As a miserly dealer in odds and ends, was riding on a horse that wanted, not much, of being a skeleton, one of the spectators said, That huckster and his horse seem all of a piece! To which another replied, And so they are, Sir; as to the treatment they receive! You are quite right, Sir! said a third: and the notable similitude which you have made apparent, serves to point out as notable a difference. The Horse receives that villainous treatment from the Rider; the Rider receives it from himself! And this difference, rejoined a fourth, to my mind, shows the *Biped* to be out of place, and should place the *quadruped* uppermost.

MORAL.

'Tis well when WIT to JUSTICE lends its aid:—
Yet is it, mostly, but a swaggering Blade,
Which quips, and cracks, and banters good things down,
To please the flashy masters of the Town.

FABLE XLII.

THE TWO DOGS AND THE SOW.

In a certain street, of a certain Hesperian city, where eight Doric columns support a triangular pediment, and form with it, parts of an entire *facade* of white marble, which looks like a symbol of money-making industry and neatness, two Dogs were talking about their different places of

abode, and what had lately befallen them. One of them was a native of the said city, and a mighty stickler for the credit of his birth-place. As he was enlarging on its various local merits, such as its confluent rivers, garden-like squares, water-works, hydrants, &c. he came to the chapter on *tidyness*, which he made very long and very particular.

It so happened that this conversation was held nearly in front of the said *facade*, and that just as our panegyrist had come to the last page of the said chapter, and was rounding off the last and most encomiastic period, a large Sow made her appearance on the opposite side of the street: when, erecting her huge ears, and grunting out her swinish satisfaction, she ran to a small collection of egg-shells, potatoe-parings, and other offal, which was lying there, and made an *uncommon fine* luncheon with all but the calcareous substance. After the Sow had thus cleared away nearly all this rubbish, she crossed the street, rather cautiously, to near where the Dogs were sitting.

Whilst the Sow had thus been rejoicing over what some careless waiter, or kitchen-maid, had thrown into the street, the Country-Dog looked up in his comrade's face, and archly said, I do not remember any thing about dainty morsels for swine, in your article on the cleanliness of this, generally speaking, very pleasant city;—That huge ugly grunter, besides, makes but a wretched concomitant to the pretty delicate beings whom I see parading in this much frequented part of it:—So unclean, and unsightly, a creature ought not to be at large to soil the ways, and walks, where the nice and comely make their habitual perambulations!

All this was overheard by the Sow, who, provoked past endurance, and forgetting the risk of having her ears tugged, grunted out, Hum! Will you answer me this Mr.

Sharp-wits? Where, as you must have seen, there is refuse to be cleared away, how are you to deny a free passage to the scavenger? If the mates to those nice and comely beings, will not take care that such remnants be not cast forth, by careless hands, to become an offence to their pretty feet, why, *I calculate*, they all will continue to have need of their, and your, very obedient humble servant!

MORAL.

One evil left, will soon bring up,
More; or, at least another:
As a drunkard, from "the stirrup cup,"
Will ride, and fetch a brother.

Remove it! or, as careless tars
Starve, or eat bread with *weevils;*
Or, when the sluggard's window jars;
It is a choice of evils.

FABLE XLIII.

THE BLACK BEAR AND THE MONKEY.

As a black Bear and a Monkey were led through the streets of a certain Atlantic city, they beheld the Bear's shaggy hide, pointed head, small black eyes, short ears, clumsy-looking legs, and long flatted paws and feet, represented on a sign-post. Hah! Hah! Hah! laughed Bruin, with a cachinnation that, after all, sounded like a growl: for once, they have hit it off pretty well *any-how*. If that fellow could see, hear, and smell, with the perfection that is in my senses, I would not refuse to shake a paw with him. I wonder what they have set him up there for! Well, then, dancing companion of my pilgrimage, replied the Monkey,

I will tell thee! Mine host there, has put up that speaking portrait of thee, most hugging comrade, to say, that those who do not pay their scores, will meet with rough treatment! Hah! hah! hah! semigrowled Bruin, again: I should like to make a score with him, however, for a loaf and some honey! If you do, replied Pug, I would recommend you to pay it: otherwise you may perhaps meet with your match!

MORAL.

Huge eagles black, and lions red,
And other things terrific,
Flare out, where eat, and go to bed,
Guests well-bred, and pacific.

Whether *this* is, "*to keep*" *them so*,
Should any *miff* display,
As Pug suggests, is hard to know,
And therefore hard to say.

To tell, indeed, if this strange boast,
And show, of what devours,
Doth indicate the *guest*, or *host*,
Surpasses all my pow'rs.

FABLE XLIV.

THE STORE-DOG WHO HAD ZEAL, BUT WANTED KNOWLEDGE.

As a brown long-haired dog, with some of the aspect, and some of the disposition too, of a bear, was standing on the slab before his master's store in a certain *Market-street*, a wayfaring dog, about three times his weight, came trotting along. No sooner had the Store-dog seen him, than

he hastily drew in his breath through his lips and nostrils, as if he could not get in enough for the mighty passion which he was about to blow up. On this the traveller stopped, and thus accosted him.

Why; how now, *Bruinet!* What's the matter, man? Dost thou think that I am going to shoulder one of these cases for the *Big-hills*, or one of those trusses for the *Great Valley?* If there were the like of a savory bone hereabouts, why then indeed,—why then, thy snarl might have been in season, even if it had cost thee a roll in the gutter! Fare thee well, my minnikin bear! But first accept a bit of advice from a plain wayfaring quadruped, somewhat like thyself. Suit the demonstration to the occasion! Snarl, and growl, ay, and snap too, when there is any one near by whom thy master can suffer loss; but do not flurry thyself, and alarm him, when there is none occurrent but a wayfaring dog, and absolutely nothing which *he* could take away.

MORAL.

Knowledge is good, and so is zeal;
They should not be asunder:—
For, lacking *that*, folks only *feel;*
And then, why then, they blunder.

FABLE XLV.

THE COQUETTE REQUITED.

It happened that, as a beautiful coquette was playing off her lures upon a fourth admirer, in a ball-room, the three young men, whose attentions she had previously encouraged, were observing her from a distant part of the room; and one of them, named *Herido*, who was still smarting under

the effects of her unprincipled simulation, was indulging his anger in some severe remarks upon her behavior.

At this moment a stranger, who had dined that day with the three young men at the house of a common friend, came up; and his eyes having been directed, by their looks, towards the attractive subject of their conversation, he exclaimed, What a beautiful creature! What a neck: white as that of the swan! What a pure and polished forehead! What brilliancy of eyes! What a color in those cheeks: it emulates the rose! Who is she; and what is her name? That young lady, sir, replied *Herido*, his color rising to his forehead as he spoke, is called *Presumida*. I wonder not, that you should speak thus of her neck; for it is of a piece with her heart, and *that* is all alabaster. As to her forehead, the light and distance deceive you; for were you nearer, you would see it to be of *brass*. Her eyes indeed flash: but the light they emit is as transient as the lightning, and little less dangerous. As to the roses on her cheeks, I hold them to be her own: for I must do her the justice to say, that I believe her not to be so far degraded, as to use the wretched artifice of feigning that accompaniment of beauty. However, I have no hesitation in predicting, that, if she continue to lead a life of trick and deception, she will fall even to that point of abasement, and wane, at last, as much disappointed, as now are her credulous admirers.

All this was said in the hearing of a lady who had once been as beautiful as *Presumida;* and, by a course of acting like hers, had fallen into the condition predicted for her by *Herido*. Although she had lost her dangerous attractions, she had not learned to pity those who, possessing like charms, were then abusing them: and therefore, instead of applying to herself *Herido's* severe reproof, and profiting by it, she determined to employ it as a means of mortifying

the younger and now more successful candidate for admiration. The next day she called at the house of a tattling acquaintance who visited where *Presumida* frequently made morning calls; and there, in the presence of several young ladies, she related, "nothing extenuated," all that had passed, in the ball-room, between the four young men. It happened, that, among these young ladies was a christian-minded cousin of *Herido*, named *Clarissa*, who loved him with a sister's affection, and believed that there was still "some good thing" in the heart of the worldly-minded *Presumida*. Taking a favorable opportunity, she recounted to *Presumida* the painful story; and the conscience-stricken girl, overcome by the conviction of her folly, and the feeling of her disgrace, shed a flood of bitter tears, and vowed a resolution of amendment. Encouraged by this token of reviving good, Clarissa wisely consoled her, mingling with her words of comfort, such reflections on the guilt and danger of coquetry, as she thought the softened heart of her companion was able to bear. The next day she happened to be alone with *Herido;* and to him she gave a guarded account of what had passed between her and *Presumida*. On which the generous youth, his manly countenance suffused with an expression of thankfulness and hope, avowed that he still felt a regard for the misguided beauty, and declared that he would not abandon the thought of one day endeavoring to make her a happy wife.

MORAL.

A beautiful and insincere woman is somewhat as a frozen lake: men see its surface to be glittering, they feel it to be cold, and they are aware that it is transitory: they amuse themselves, therefore, with it for a while; but they are off, so soon as they perceive any real indications of a thaw. Or, to speak without metaphor; coquetish women can have their moments of womanhood, like others of their sex; and they do sometimes meet with men, who make them wish to be believed capable of a wo-

man's attachment. But the fear of their insincerity shuts against them the hearts on which they desire to make an impression; and they find, too late, that having frequently feigned an attachment which they did not feel, now the attachment which they feel, others believe to be feigned.

FABLE XLVI.

THE COW, HER TWO CALVES, AND THE GOAT.

As a Cow, of a famous Mauritanian breed, was feeding in a pasture on the *Guadalquivir*, with two male Calves, the one two years old, the other a yearling, a She-goat approached her, and said, Allow me, Madam, to renew an acquaintance which commenced four years ago at the foot of the *Sierra Morena*. You were then a heifer under the care of a herdsman who was brother to the shepherd that watched the flock to which I belonged. You are, I presume, the mother of these two bulls. Permit me, then, to congratulate you on having so beautiful and vigorous an offspring: *Seville* can never have exhibited any thing superior to what, according to present promise, they will one day be.

Alas, neighbor, replied the Cow; I recognize you indeed as the Goat whose acquaintance I had the pleasure to make at the time you mention; and I thank you for the kind intentions with which you have noticed the early promise of beauty, vigor, and courage which my sons give. But I am grieved to say, that your compliment, satisfactory as it would be, were I in other circumstances, only serves to carry my mind forward to calamities which neither I, nor mine, can hope to avoid. Those very qualities of which my sons already exhibit the evidences, will assuredly draw towards them the eyes of the barbarous caterers for the no less barbarous inhabitants of that proud *Seville*, of which

you have spoken. For barbarous do those persons deserve to be pronounced, who could take pleasure in seeing either of these two noble-looking creatures pierced with lances, stung to the quick by fiery javelins, and bewildered by the shouts of an excited crowd, until he rushes on the *lancer* and his horse, and gores the noble animal to death, whilst his wretched master perhaps escapes; tramples, it may be, on some unskilled *javelin-bearer;* and finally runs on the *killer's* cloak, and either perishes by his sword, or transfixes this very man with his horn, and holds him up a bleeding convulsed witness to his own rashness, and the inhuman ferocious propensities of his employers.

MORAL.

Oh, thou of earth the master, earth-born man!
Who fitly tell of this thy mastery, can?
Who that thy pow'r in act, diversely views,
Can speak, how much thou dost that pow'r abuse?
Not only those who are beneath thee, feel
When under thy destroying hand they reel,
That thou art cruel, even then when need
Can for the act, if not the manner, plead;
But those of thine own kind, too, find thee fell;
Yea, ready to take captive, buy, or sell,
Each one another! Who the rest shall tell?

FABLE XLVII.

THE MULE, THE COLT, AND THE GENET.

A Mule had, with much painstaking, arrived safely in a pleasant valley at the foot of a steep declivity of the *Sierra Morena*, when she set off, at full speed, to join a drove of horses which she had descried in her descent. As she

came up to them, a Colt said, What is the news, Cousin? I guess, by your hurry, that you bring us tidings of importance! Cousin, indeed! said the Mule, disdainfully: methinks you are very familiar! If, after having achieved an enterprise, the mere thought of which would terrify *you*, I chose to put forth my speed, merely for my own amusement, I am not to be addressed by any rough colt, as if I were some courier of a horse!

On this, a Genet, that was feeding near, raising his well-proportioned head, and darting a look of reproof at the Mule, said, And pray, Miss, what great feat is that to which thou hast just alluded? I—I—replied the Mule, rather abashed by the look, and tone of voice, of the Genet; I did not mean any thing very particular. Nay; said the Genet, let us know what it was: for since the mere thought of it would terrify that Colt, who comes, Miss, of no ordinary sire, there should be some use, if only for caution's sake, in knowing it. The Mule, thus pressed, was obliged to reply, You see yon high crag; thence, about two hours ago, I descended, by the steep declivity beneath it, to this valley!—Thanks are due, indeed, to thy sure feet, replied the Genet; for the pass is not a little dangerous. Thou hast spoken, too, of thy speed; added the Genet. *That* thou hast from thy mother, whom I knew, and who was a filly of renown in her best days. For thy sureness of foot, however, thou art indebted to thy sire; and he was just such a one, as that patient long-eared animal, whom thou seest yonder browsing on a thistle. When next thou comest among horses, and any one salutes thee by the compellation of *Cousin*, do not suppose that it becomes thee to take offence, but rather consider the address as meant in kindness; for, be it borne in mind by thee, thou art, at most, but a *mule*.

MORAL.

Sometimes the stature, countenance, or purse,
Will so far turn a witless head;
That it shall scarce be able to rehearse
Of whom, and where, and how, 'twas bred.

FABLE XLVIII.

THE BABOON, THE TABBY-CAT, AND THE COLT.

A Baboon, who was ambitious of passing for a *wit*, one day took a tub, and, having placed it bottom upwards, stationed himself upon it, and began to tell amusing stories to a company of different animals assembled there. At first he merely narrated droll incidents, or told humorous anecdotes; but as his audience gave tokens of being pleased with his performances, he threw off all restraint, and uttered all sorts of indecent allusions, and related several unclean stories, which he thought to make more agreeable by ribaldry and buffoonery. On the audience these outrages against decency produced different effects: some of them vehemently applauded the speaker; and amongst these, two hogs, and a couple of curs, particularly distinguished themselves by their vociferous commendations. Others, however, exhibited much displeasure; and amongst these, were a Tabby-cat, and a Colt. The Tabby-cat, after several demonstrations of uneasiness, at last rose and was walking away; when the Baboon learing after her, said, I hope Miss Tabitha will be able to get clearly over that puddle. I' faith, "your nice people are persons of very nasty ideas!" Before the Cat had time to make any reply, the Colt had risen, and come briskly up to within

half his length of the Baboon: where indignantly exclaiming, Dirty Prater! he wheeled round, and, giving the tub a violent kick, sent the Baboon reeling into the very puddle with which he had taunted the Cat.

When the Baboon got up, he was covered with mud from head to foot; and the Hogs and Curs did not scruple to laugh as loudly at his rueful figure, as they had before laughed at his indecent stories. As he stood, the chapfallen object of their unkind merriment, the Cat approached him, and said, Sir! you were pleased to say, that "nice people are persons of very nasty ideas:" but I must beg leave to remark, that nice people, when they have the mishap to be in company with persons who use nasty language, can no more help having nasty ideas, than you could help having your skin covered with mud, when the Colt had kicked away the tub from under you. Nasty words necessarily call up similarly conditioned ideas in the minds of the hearers; and these persons, however nice they may be, can no more help having such ideas, when they are hearing the nasty speaker, than I could help being soiled, were I now to be in contact with your begrimed person. Of what sort of ideas, nice people may be, nasty-minded persons are, certainly, not the most competent judges: but nice people can be at no loss to tell, of what ideas unclean speakers are. Niceminded people must, perforce, have some ideas which they would rather not have, since the world in which we live, is not wholly clean: but they will not be wholly without a title to the favorable epithet which your jeer had in it, if, instead of bespattering other minds with those improper ideas, they keep them to themselves.

MORAL.

He shoots an arrow from a cruel bow,
The arrow cruel too, with poison slow

Infect, who from a loose, licentious, tongue
Projects voluptuous words; like his who sung
In cantos many, his unseemly joy,
The hotbed passions of a reckless boy:—
Inventing a career of early vice,
With daring and success, exciting spice
To youthful minds, thrown in with hand profuse,
As if to move the young to prompt abuse
Of all their pow'rs, and, scarce their course begun,
Urge them to ill, which most repent, when done;
Offending, too, th' adult of either sex,
By hints degrading, fitted to perplex,
And teach the doubt, if faith and constancy,
May, in the wedded life, expected be.

Alas, the age, when such a turgid thing
Can have a poet's meed: be held to sing
Amongst the Chiefs of Song: and be, in name,
Scarce second to the bards of highest fame!
Alas, the age, when such vile poesy
Can be accounted genuine minstrelsy;
And place the writer's mem'ry in the fane,
Where *Beattie's* and *Cowper's* names remain
Laid up with honor, from the gloomy hearse
Translated far to shine in their own virtuous verse!

"In many things we all offend." So said
One gifted from above to speak: well read
In all the story of the human heart,
Acted in perverseness, and a part,
Having in that most gracious ministry,
By Goodness giv'n for its recovery.
We may not therefore judge that *brother;* we
Who often may have done, or thought, as he.
At least we may not judge him finally,
Unduly meddling with eternity:
For who shall say, he never did repent,
The mischief which his widespread words had sent,
O'er many-a country, and through many-a clime,
To tarnish his own name in after-time?
But we his *words* may judge: for they endure,

A hurtful legacy: and we are sure
That they, of nature ill, with venom fraught,
Are snares by which th' unwary may be caught,
To be, in vicious paths, first led astray,
Then held in bonds, and kept from VIRTUE's way.
Judge, then, his deleterious verse, we can
With all propriety. Nay, this for man,
For any man, that is, is but an act
Which part is of his duty; as the fact,
Of Art or Nature, and whate'er the sort,
Which, acting on his senses, comes athwart,
His course of life, and might engage his Will,
He ought to judge; searching, to his best skill,
How qualified it is, to work him good or ill.

FABLE XLIX.

THE EWE IN ALARM ABOUT THE MOLES.

One day a *Ewe* presented herself before the Assembly of Delegates of the Community, and begged permission to give the Assembly information touching the proceedings, conduct, and behavior of the *Moles*. Permission having been granted, the Ewe said that, from persons of the highest order of credibility, she had learned, that the Moles of the district were banded together in secret societies:—that they held nightly meetings in concealed places:—that their consultations, on such occasions, were indeed best known to themselves, but that the Public might easily guess them to be pregnant with very questionable intentions, by the *tumuli* which occasionally appeared where they had met:—that, from time to time, they had accessions of members, who, it was confidently asserted, bound themselves by certain solemn engagements, never to divulge the usages, customs, and practices of the Moles:—and that, in fine, there

was good reason to believe, that all their regulations, laws, and internal economy, had been devised, invented, and drawn out, with a special view to their own interest, advantage and benefit, and to keep their plans, designs, and purposes in a state of impenetrable privacy, concealment, and secrecy; so that there was no knowing what they might be meditating, plotting, and contriving, nor how soon they might break out, emerge, and come forth, with a development, discovery, and manifestation, of what had so long been kept in gloom, obscurity, and darkness.—When the Ewe had finished her communication, the president thanked her, in the name of the Assembly; and so soon as she had retired, he turned to one of the delegates, and said, *Mr. Aries*, the Assembly would be glad to hear your opinion upon this matter! To this address *Mr. Aries* returned a polite inclination of the head: then rising, he spoke as follows:

I have to say, Sir, for the information of the Assembly, that, having had an extraofficial intimation, that some such communication as this would be made to the Assembly, I consulted with my friend and neighbor, *Mr. Taurus*, as to what had better be done, should any proposal for legislative interference be made. *Mr. Taurus* said that, from the best inquiries, and calculations, which he had been able to make, the world had now been, pretty much as we have it, for nearly six thousand years, although during all that time, there had been moles; and although, for a considerable part of it, they have been banded together in such secret societies as the Ewe has described. He said further, that in all his historical researches, he had no where discovered the slightest evidence, that the Moles had once attempted to hinder the Sun from rising, or the rain from falling: and that, if he must deliver his candid opinion on the subject, he did not think that, were they even to make

the attempt, they would have any success whatever. Touching the *tumuli* he said, Some persons might perhaps think, that the present uncommon evolvement of *steam* had something to do with them ; but, for his part, he held them to be mere effects of certain movements towards the Zenith, from which no danger whatever was to be apprehended.

On my pressing him for an opinion, as to what might prudently be done, should any proposal for legislative interference be made, he, at length, said ; The Assembly, in their wisdom, will be well able to determine suitably on the matter. For myself, I should think it best to leave the Moles undisturbed in the concealment which they seek : for if the body be indeed pregnant, as some apprehend, I have no fear that, after so very long a gestation, there will be a birth of any thing more dangerous than a few field-mice.

MORAL.

Sometimes, imprudently, we take alarm,
At what, our fears except, has done no harm:—
Forgetting that, at times, to show *we dread,*
Is quite enough, to give a mischief, head ;
As dogs, which had already turn'd to run,
Will turn again, if we th' encounter shun.

FABLE L.

THE WITLING FOILED.

In a pleasant city with a pleasant name, a benevolent lady was walking in one of its most frequented streets, when a poor woman accosted her, and asked for alms.

Not far off there was a quiet alley; and thither, the Lady, followed by the poor woman, retired from amidst the crowd. Here she listened to her needy sister's tale of woe, inquired where she lived, and gave her what might suffice for present exigencies.

It so happened that a Gentleman, who had managed to acquire quite as much of the reputation of a Wit as he deserved, and who had a pique against this lady, because he had thought her no wise disposed to help in forming it, was then standing where he could easily see what passed between her and the poor woman; and when they had separated, and just as the Lady was about to leave the alley, he went up to her, and with well affected gravity, said, Alas, Madam, I am sorry that you can be no gainer by your charitable labors! How so, Sir? asked the Lady. I am surprised, Madam, replied the Gentleman, that you should have to ask me that question. Any boy, or girl, from one of our public schools, could have told you, that those who give alms at the corners of the streets, "have their reward." Ah, Sir, replied the Lady; and you might be sorry for some who need to go to one of the schools which you have just mentioned; for they have been so long playing truant, that they have forgotten their early lessons! What you have quoted, was written of *public* corners; not of those where prying eyes come to make discoveries!

MORAL.

Some who WIT's quiver have, and bow,
 Think that the gentle mind,
They can, with ready shaft, lay low,
 And no resistance find;

Not knowing that the gentle mind
 Can goodness have well tri'd,

Strength, *in it*, of the highest kind,
And WISDOM for a guide.

And WISDOM, with her ample shield,
Although she may be hit,
Has prov'd herself, on many a field,
An overmatch for WIT.

FABLE LI.

THE VIOLET CRABS AND THE TORTOISES.

About the middle of April the Violet Crabs which inhabited a mountain in a certain island, quitted the clefts, and holes, and stumps of hollow trees which they had tenanted, and put themselves in march towards the sea, that the females might cast their spawn. As they were moving in three immense columns, the first composed of the strongest males, the next of full grown females, and the last of a mixed multitude not yet fully grown, the drought compelled them to halt, and they went into a convenient encampment, waiting for rain. A copious shower having fallen, they set forward at night-fall; and early on the following morning, they met a body of Tortoises proceeding in the opposite direction. On descrying the Tortoises, the Crabs in the first line of the leading column, clattered their nippers together, and menaced the advancing body; but as this demonstration of hostility did not produce the desired effect, a signal was given from the front line, and the crab army came to a universal halt. A few of the leaders then advanced towards the Tortoises; and a veteran chief having civilly stated the intent of their journey, requested the Tortoises to leave the line of march open. On this a proud-looking Tortoise, five feet long, thus spoke.

It surprises me, not a little, that such a proposal as I have just heard, should be made, in behalf of yon multitude, to the ancient and illustrious body in whose name I have now the honor to speak. You, sir, and those who are with you, cannot be ignorant of what has ever been due from them to us; and you ought not to think of questioning our well-established claim to take precedence wherever we go, and to require all the inferior classes to leave the way clear, that we may proceed, without interruption, wherever the exercise of our high functions calls us, and as our indubitable privileges give us the right to demand. I exhort you, therefore, to lead that tumultuous mass towards the one hand, or the other; and I, and my companions, will condescend so far as to leave to you the choice of either of those ways: but be sure that you can have no other alternative than such a change of direction, or the consequences of our displeasure!

Sir! rejoined the chief leader of the Crabs, I am not ignorant of what you, and your companions, have long been accustomed to claim: nor are you ignorant of what naturally, and properly, belongs to us, although you have thus expressed a determination to stand in the way of our attaining it. You know that the object, for which we have left our mountain, is right and legitimate; and you also know that, having come forth to seek that object, our practice thus far has been, not to turn either to the right hand, or to the left, unless for some obstacle which we could neither remove nor surmount. Indeed you must perceive that, considering our numbers and array, it would be unreasonable to expect that we should deflect from our proper line of movement, for any motive less than one of absolute necessity. In the name of this vast assembly, therefore, I inform you that we shall not change our line of march. You can change your's with little, or no, real inconvenience; for you are few, and it would cost you nothing but the surrender of a fancied

superiority, to take another direction. We wish you not any harm personally; and we shall allow you a certain time to consider of the fitness of doing what I have suggested. But be assured that you can have no other alternative than compliance with my proposal, or the risk of whatever loss the onward movement of my companions can cause!

On this the deputation of Crabs returned to the front rank of their army, and the Tortoise turned towards his compeers, and held a consultation with them; the result of which was, that they would not yield a pass to the Crabs, but would resist their advance to the uttermost. The time allowed by the Crabs, for the consideration of their proposal, having expired, and the chief leader seeing that the Tortoises exhibited no disposition to leave the road open, he gave the signal to march, and the whole vast army was again in motion. As they came on, the Tortoises saw and felt, when it was too late, that they were utterly without force to stem the overwhelming torrent; and they were compelled to draw their heads beneath their shells, and to remain still, whilst the whole army, van, centre, and rear, passed over them.

MORAL.

Privileges, which have no foundation either in the natural relations of men, or in their true and proper social relations, can be preserved only so long as the great mass of persons, against whom they operate, are ignorant of those relations: for so soon as these persons come to know what men are one to another, and how they necessarily depend one on another, they understand that all privileges, which are not necessary parts of a necessary office, are only so many usurpations; they then, at once, feel a desire to free themselves from them; and, as opportunity serves, they act to satisfy this desire. When, in such a juncture, the persons who have enjoyed those privileges, have resolved to retain them, the consequence, commonly, has been a contest: and although human history is not without examples which show, that the few may, by cunning management, set the many by the ears, and bribe some of them

to refix the yoke of servitude on the others, neither is it without examples which show, that the many can be too knowing, as well as too strong, for the few. This is a day in which prudence appears to be counselling the few, at least in some places, to make fair and honorable terms with the many.

FABLE LII.

THE FOX AND THE BADGER.

A Badger had dug for himself a deep subterranean residence, the descent to which was by a long, oblique, and winding passage; and here he had lived for some time unmolested. As he returned, one morning, from the night's excursion in search of food, a Fox observed him enter the passage which led to his dwelling; and he was seized with a strong desire to see it. Accordingly, the next evening, he concealed himself near, and so soon as he saw the Badger fairly off, he went into the burrow, and examined it; and then he was seized with a strong desire to possess it. Knowing, however, that he could not turn the Badger out of his house by force, he went away, resolving to tax his cunning to the uttermost, for a stratagem that should make him leave it.

A few days after, as the Badger was dozing in his dwelling, he was disturbed by a shrill voice calling at the top of the passage. But being a lazy, distrustful, solitary creature, he thought he would not get up; and so he turned over, and settled himself for a quiet nap. Presently, however, the voice called louder and oftener; and he thought that it came from within the passage. Alarmed now by the fear, that some one had broken in upon his retirement, he got up and went to the entrance, where he found the Fox walking, up and down, apparently in great agitation. Good morning to you, Mr. Badger! said the Fox immediately: I am very

sorry that I have had occasion to disturb you! I am sorry that you have disturbed me; replied the Badger, sullenly: but I am yet to learn what occasion there was to do so! You know me very little, replied the Fox, if you suppose that I would take all this trouble for nothing. Besides, I am not so unneighborly as some folks are. I have not lived so long in this country, Mr. Badger, to refuse taking a little pains, when I hear that a worthy quiet person, who offends no one, is going to be dug out of his dwelling, just as if he were a mole, or any other vermin! Ha! How! What! exclaimed the Badger. Dug out! did you say, Mr. Reynard? Pray, what may that mean? Sir! replied the Fox; if what I have to communicate, were of less importance to you, I would have spared you the pain which, I see, you are suffering. But where a neighbor's life is in danger, that is not a time for being over scrupulous of hurting his feelings! My life in danger! My life in danger! again exclaimed the Badger. Mr. Reynard, if you have any regard for my peace of mind, pray explain yourself!

Sir! said the Fox: what I have to say, is this. A few mornings ago, as I was passing the three trees near the road yonder, two men, on horseback, overtook me, whom I at once knew to be the owner of these lands and his steward. As they went jogging along, I overheard the landlord say to the steward, as he was looking this way, The situation is very good for a lodge, and commands a beautiful view: and I wish you to set men to dig for the foundations without delay. Thinking it possible, that the project might blow over, I determined not to disturb you, until I should learn something further which should show, that it was about to be realized. This morning, however, as I was returning home the same way, I saw a vast quantity of bricks laid down within a short distance of where we now are, and not far from that beech tree. If you will accompany me,

I will take you to where they are! That beech tree! Not far from that beech tree! groaned the Badger aside. Why that is nearly over my dwelling! Again pressed by the crafty Fox, the Badger went with him; and at a short distance they found, as the Fox had said, a quantity of bricks newly piled up on the road-side.

Like other dealers in untruth, the Fox had not invented what he had said: he had told parts of facts; and by his manner of telling them, he had led the Badger to misapply them, and draw undue conclusions from them. The landlord had indeed talked of building a lodge; but it was to be a lodge near his own house, with which a dairy, and a summer corridor, were to be connected. The bricks, too, near the road, were to be used in the structure, and were actually laid down, as the Fox had described their position: but this was the effect of an accident; as the waggon, that was conveying them, had broken down there, and the load had been piled up near the road, till carts could be sent for it, or the waggon, which had been removed, could be repaired: the Fox trusting to the Badger's solitary habits, and consequent ignorance, for his not inquiring how the bricks came there. On seeing the bricks the Badger sighed deeply, and then said, Mr. Reynard, you need not give yourself any further trouble on my account: I shall quit this part of the country to-night. The Badger then went back to his burrow; and during the night he quitted it, never more to return. The next morning, the Fox went there, and finding the tenement unoccupied, he took possession. But he was not to enjoy long the fruits of his roguery: nor was this long to remain unpunished.

One morning as the Fox was about to breakfast on a newly-stolen hen, he felt his eyes incommoded as if they were over a mass of burning straw and leaves; and looking up, he discerned to his great dismay, a volume of smoke

entering the apartment from the long passage. The fact was, that only the day before the Badger left the place, a countryman had seen him enter it, and had told the steward: and he, after an interval of some days, having told the landlord, a hunting party had been made to smoke the Badger out; and in this, as they supposed, they were now employed. The Fox, after having endured the smoke as long as he could, issued out of the passage, half stupified, and speedily fell under the bludgeons of two countrymen who stood at the entrance, expecting not him, but the Badger.

MORAL.

Wealth ill got, says the proverb, has no *thrift*:—
Yet, if it have, *this* straight becomes a drift
Which urges on the *principal*, each day,
Adown the gulf of risk, till cast away,
Both, on the banks and quicksands of despair,
They leave the wretched rogue to perish there.—
Unless, indeed, which sometimes does betide,
Repentance shows a plank, on which astride,
He gains, with naked limbs, the friendly shore,
Poorer, far poorer, than he was before,
Yet happier in resolves to offend no more.

FABLE LIII.

THE ARAB'S MARE AND DOG.

A short time before sun-set an Arab came in sight of his little encampment, after a hard day's journey of full thirty leagues, in which his mare had held a party of marauding *Bedouins* in chase for three long hours. The wearied steed was now hardly able to put one leg before another; but encouraged by the voice of her rider, she at length reached the poles close to the principal tent. Having dis-

mounted, he went in, and was immediately folded to the affectionate bosom of his wife; whilst his children testified, by noisy welcomes, their joy at his return.

Meanwhile the Mare stood, where her master had dismounted, with palpitating heart, and drooping head, when a Dog, which the Arab had received, as a present, a few days before, came up to her and said, A pretty sort of a master thou hast, truly! Why, I would not live with him for twenty-four hours more, for the best bowl of camel's milk which he could give me! Hasty Censor! replied the Mare: wait, and see; and then judge. On speaking these words, her sinewy limbs refused to bear their burden any longer; and she sank upon the ground.

At this moment the Arab's wife came out of the tent, and, hastening to the Mare, stooped down, and putting her arms round her neck, said, Dear, dear *Arrow!* hast thou brought my husband safe back to me? Presently afterwards the children all came out, and running up to the Mare, threw themselves on the ground close to her, each one beginning to caress her, and to call her *Sweet Arrow*, and other names of endearment. In a minute, or two, the Arab came out, bringing in his hands a pan with some water in it: and he said, Nay, my wife! Nay, my children! We must do something more for *Arrow*, than caress her! Go in, my dear, and give the lads the cloths, the comb, another pan of water, and a cake of meal and milk.

As his wife, and the two elder boys, were gone to comply with these directions, the Arab loosened the saddle-girths; and then stooping down, he washed the Mare's mouth, and inflated nostrils, with the water which he had in the pan. Presently the wife, and boys, came out bringing what he had told them to fetch: and then he, and the boys, fell to rubbing the Mare's head and neck, and the other uncovered parts of her body. After this the Arab

gave her a little fresh water to drink; and then, breaking the cake in pieces, he fed her with it, the boys continuing to rub her body and legs, and the wife combing her mane.

In something more than a quarter of an hour, the Mare was on her legs again, unsaddled and dried; and the Arab was walking round her, eyeing her attentively from withers to haunches, from back to pasterns; examining each knee, fetlock, and hoof in turn; and saying, between whiles, So, good *Arrow!* So, my good *Arrow!* Thou hast been like thy best self, to-day! Faithful wench: thou art to me like another daughter!

Not long afterwards the whole family went into the tent: when the Dog again coming up to the Mare, she said, Well, Mr. Censor! What sayest thou now! Why, I say, replied the Dog, that thou art a faithful wench: and that the Arab is a good master!

MORAL.

When faithful service, thankful heed
And kind requital, meets;
Risks hard, toils harsh, receive their meed,
And are remember'd sweets.

FABLE LIV.

THE SQUIRREL AND THE LURCHER.

In the narrow yard of a certain house of news-reading and good cheer, dwelt two grey Virginian Squirrels. Their dwelling was a house of tin, adjoining which was a cylindrical cage, formed with tin covered rods set at equal distances, that served them for a play ground. This cylindrical play ground then was set, horizontally, at one end of

the house, being held in its place and position, by two axles, one of which worked in a hole in the end of the house, and the other in a wooden supporter opposite to it, and in such manner, that the cylinder could be made, with the utmost facility, to revolve on them. In the inner end of the cylinder were cut two circular openings, corresponding to a similar opening into the house; through either of which the Squirrels could pass from the house to their play-ground, and *vice versa*.

In this metallic abode, then, these two pretty little gentle and docile creatures passed their monotonous lives. Their food was nuts and *crackers*, which they would break and nibble, holding them to their mouths with their long toes and long claw'd fore paws, as if these were hands; and sitting upon their haunches, the while, as if the erect posture were quite as habitual to them as any other. Neat, cleanly, alert, and lively, with supple bodies, about 10 inches long, sharp heads, rabbit-like teeth, large prominent black eyes, and bushy tails which they generally carried along their backs and turned nearly over their heads, they attracted the eyes of the many *readers* and *eaters* who frequented the house. Frequently were they seen to lay hold of the rods of their cylinder with their mouths, as if they still remembered the twigs and branches of their native woods: and sometimes they would play with one another, roll one another over, or pretend to bite one another, now on the brush now on the leg; these gambols generally producing a sort of squeaking chatter, which sounded like saying, What are you about there? But their commonest play was what might be called, Setting their world in motion. Frequently, whilst one of them was in the house, the other would put his fore paws on one of the rods of the cylinder, and begin a galloping sort of movement, by which it was made to revolve rapidly; the little *momentum-giver* appearing to en-

joy the whirling of the machine as much as he might have done, possibly, if he had made it; or as much as some other creatures may be thought to enjoy their own descriptions of a whirling machine which they did not make.

It so happened that in the same house of good cheer dwelt a reddish Lurcher. He had often seen one, or other, of the Squirrels at their favorite game; and not having discovered any reason why they should prefer it, he had chosen to take offence at it. One day, after one of the Squirrels had had an unusually swift and long whirl, the Lurcher snappishly said, Pray, Mr. Grey-brush, could I be informed why you keep up that pattering, and turning, and rumbling? You are busier than ten horses in a mill; and yet you grind nothing: and you make as much fuss as a puppy after a rabbit; and yet you do not advance the breadth of one of your own whiskers! Indeed, Mr. Redskin, replied the Squirrel, I did not think that my gambols could have attracted the notice of a person, whom I see generally so very attentive to the *venison*, *canvass-backs*, *teal*, *woodcocks*, and other good things, which are hanging about here. However, Sir, as you have condescended to interest yourself thus far in my pursuits, I will tell you the *why* and the *wherefore* of the violent rotatory movements which appear not to agree with the moderate locomotive efforts which I observe in you. You are to know, then, that we squirrels, in our native woods and groves, are, in a manner, continually in the air, and continually in exercise: we leap from tree to tree, where the bird has to fly; and jump from branch to branch, where again he has to ask help from his wings. In the tops of the loftiest trees we build our nests; and when we go thence in search of *fruits*, *almonds*, *hazelnuts*, *beech-mast*, or *acorns*, we descend with a rapidity which Master Swift, the neighbor's greyhound, might think *pretty considerable*. These facts which, perhaps, you Mr.

Redskin, did not know, will, with considerate persons at least, serve to extenuate, if not wholly excuse, that fondness for movement which we now exhibit. Cooped up, as we are, within a space which would not have served us for even the thought of a leap, we are fain to use this device for cheating ourselves with a seeming of locomotion: and when we drive round our cage, and gallop over the receding bars, we try to make ourselves believe, that we are "going ahead," and leaving the branches and twigs behind us. You, Sir! have the run of the house, yard, and street: and perhaps it is not given to a canine person of your condition, to have any sympathy with a squirrel in a cage; or to have any notion of the efforts which he will make, to recall something of his former freedom.

MORAL.

With some who, outwardly, were never bound,
A heartless unconcern is sometimes found,
When bondmen, and their bonds, become the theme
Of conversation; and they speak, and seem,
As if, not one in nature, and in name,
With them, their future destinies the same,
They were a higher race, and had no ties
Which bade them in their wrongs to sympathize.
Nay such a fretful readiness they show
To argue, that these bondmen cannot know
The strangeness of their bonds nor really feel
Those wounds which freemen think, scarce Time can heal.—
The censure harsh, the loud rebuke, the blow,
Which, grade by grade, the character lay low—
That we must think, their arguments they doubt,
And fear, lest they should find their error out.
These overestimates of moral worth,
Mental, and social too, must have their birth
In pride of intellect. A studious mind,
With smaller facial angle skills to find
A smaller brain: the which, and high cheek bones,

Nose flatted, and thick lips, are stumbling-stones
Whereon, says he, the notion that would make
Of such beings, men like me, I see must break:
Forgetting, all the while, the nobler part,
Which can his virtues all possess; the HEART.

FABLE LV.

THE MOOSE, THE HEIFER, AND THE BULL.

As a beautiful and gentle heifer was feeding in a pasture close to the *Kennebec*, a Moose* rushed from the adjoining forest, and with violent gestures, and other demonstrations of fierce anger, thus addressed her.

Is there to be no end of the encroachments by which thou, and thine, are depriving me and mine of our lawful inheritance, and compelling us to submit to the privations which are the consequence of your having extended your fences to the very centre of our wooded feeding grounds? Your ancestors, when few, began by asking mine for an asylum and a resting place: and now, I, and my relatives, reduced to this one spot, see thee, and thy relatives, to be more than we can number; and find you to be usurping, every where, the lands which were our fathers', and ought to have been our's. I have long wished, and waited, for an opportunity to avenge myself for these oft-repeated injuries; and now that I find it, I shall not be slack to use it: and the rather as in taking vengeance for the injuries done to myself and relatives, I shall, in some degree, avenge also our common ancestors!

The Moose, having thus spoken, lowered his antlers, and,

* This animal is said to be found now no where in the United States, but in *Maine*, and rarely even there.

without giving heed to the Heifer, who was beginning to reply, was about to run at her, when he was detained by hearing a loud bellowing behind him; and turning round, he saw a powerful Bull, ploughing up the ground with his horn, and, with his fore feet, throwing up sods, and earth, high, and far, into the air, behind him. Presently the Bull set off at full gallop; and in a few seconds he had placed himself between the Heifer and the Moose. Then taking a firm posture, he said to the Moose, Such violent gestures which I saw thee use just now towards this Heifer, are ill suited for converse with a gentle female. If thou hast any matter of complaint against her, for which thou seekest redress, I, who am her cousin, will take upon myself to answer thy demands: that is, at least so far as I shall be able to do so!

I was complaining to the Heifer, sir, replied the Moose, of the encroachments of which this meadow, and thousands of others like it, are examples; and I was telling her, moreover, that I and my relatives, are daily reminded, by new privations, which are the consequences of those encroachments, of the affronts and injuries perpetrated against our ancestors; as well as daily excited to avenge at once their wrongs and our own! If, replied the Bull, there be any thing, of past affronts and injuries, which remains to be answered, we bulls, not cows and heifers, are the parties to whom application is to be made. As to present encroachments and privations, have the goodness to listen with a little patience, and I will tell thee my thoughts on this subject.

This earth is designed to be a pasture for those who are sent to live on it; and it is given especially, and preferably, to those who are willing to till it. This, thou knowest, we do: and therefore, I hold, that we show a good and sufficient title to the lands which we occupy. If thou wouldest

unite with man, as does thy cousin the *Rein-deer*, and as we do, thou wouldest have the same advantage of feed in spring, summer, and autumn, and of fodder in the winter, which he and we have; and then thou wouldest have no need to ramble about the edges of the forests, waiting for some opportunity to make angry complaints about self-inflicted privations. Thy tribe, by reason of an ill-ordered life, and consequent want of food, continually decreases: ours, in an industrious course of action, and an abundant supply of all the necessaries of life, finds all the elements of increase, and grows therefore daily in numbers and in strength. Who, then, are the unjust? We who, with our increasing numbers, require more food, and till more land to obtain it: or you who, with diminished numbers, are angry because extensive wastes are not kept in a condition of only partial productiveness, that you may glean from them a meagre uncertain subsistence? We who take a small meadow, and show you how to make it yield more food than ten times the space within the wild forest; or you who refuse to profit by the example, begrudge us the possession even of the meadow, and would fain reduce it to be part of a wild forest again?

Observe! I do not mean, by what I have said, to justify any aggressions, or spoliations, of any time past or present. There have been wrong doings more than enough, on the part of our ancestors, and on the part of your's; but we have nothing to do with them, further than to use them for examples of what we ought to avoid. What I do mean is, to reply to that part of thy complaint by which thou didst insinuate, first that this waste belongs exclusively to thee and thy tribe; and next that we are straightening you on it; and, indeed, depriving you of the common use of it, and the means of subsistence in it. For all the points of thy complaint, I have provided an answer.

I have shown thee, that this earth, being given for the common pasture of all the tribes set on it, we have as much right to a portion such as our wants require, as thou and thine have: that where you can still range and roam, still holding all an uncultivated waste, there is room enough, and will be, for thee and thine, for a long time to come: and that even if, in thy time, there could be straightness by reason of increasing numbers, thou and thy tribe might ensure to yourselves abundance of all things necessary and pleasant, by applying yourselves to useful and healthful labor as we do. But I may go still further, and say, that thou art the party who is justly chargeable with *intentional*, if not *practical*, hinderances, encroachments, and usurpations: for thou wouldest reduce the improved present to the condition of the limited and inferior past; thou wouldest retain in a state of unproductiveness, what is capable of yielding every thing to satisfy thy wants and ours; and thou wouldest hold for a few what is fitted to be, and was given to be, a blessing to multitudes. I have heard that, far off, over the *great water*, there are men like what thou wishest to be; men who, while they cry out daily and hourly, that the people are too thick on the spot, turn their lands into what they call *preserves;* that is, they cover them with groves and thickets, in which animals, as wild as thou art, are bred, and roam about, that they, *these men*, may have the sport, so they call it, of running after them. However, friend, do not expect that we shall allow the *moose* here, to be what such men are there! And now I shall conclude; only adding, That if thou, in thy mistaken anger, shalt do any injury, or offer any insult, to cow, heifer, or calf of my kindred, thou seest to whom thou wilt have to answer for it.

The Bull here paused, and standing quietly in his strength, continued to look upon the angry Moose: but he, seeing the

posture of affairs, thought it better to take away his anger unsatisfied, than his person unsound; and therefore turned upon his heel, and trotted off into the forest.

MORAL.

It merits the charge of imprudence, to assert a questionable claim, without having duly weighed the opposition which it may encounter: but it merits the note of baseness and inhumanity, to attempt to make the timid and defenceless answerable for alleged offences chargeable only to the daring and the strong.

FABLE LVI.

THE TURK DECEIVED.

A Turkish Merchant who had done well with a cargo of flour which he had purchased in a modern western city named by a word which, in ancient phrase, signified *brotherly kindness*, determined to make another adventure to the same mart. Having freighted his ship with *madder*, *rhubarb*, *figs*, *currants*, and other valuable products of his country, he set sail accordingly, and after a prosperous voyage across the Atlantic, arrived at the port of destination, and consigned his vessel and cargo, as before, to *Ephraim Old-Style*.

Two or three days afterwards it happened that, as the Turk and his Consignee were chatting about the trade to the Levant, the commercial treaties made with the PORTE, and other mercantile matters, the street, on which the windows of the parlor looked, was more than commonly thronged with females, such as, in *courtly dialect*, are said to be *well-dressed*. The Turk, on this, looking downwards, said with his usual gravity, In speaking to my countrymen of

the females of this city, *Mr. Old-style*, I used to commend the delicacy and symmetry of their forms, so well discerned under the simple and modest attire which they then wore: but now, to my great surprise, I find them so increased in bulk, as well as mishapen, that each one of them appears, like our Moorish Beauties, "a load for a camel!" Friend, replied *Ephraim Old-Style* with like gravity, I guess that thou art deceived in this case by mere appearances. Many of the females of this city appear, as thou sayest, to have swollen, since thou wast here, into very unnatural dimensions: but this is nothing but a vain show, which they manage to keep up by protruding their upper and nether garments with *foundation-muslin*, *buckram*, and *whalebone*; so that a delicate girl will exhibit the appearance of a pair of shoulders, on which one might lay a sack of flour crosswise, and a skirt like the mouth of a bell-glass of three feet diameter:—and all this, to obey a law made by *Nobody-knows-whom*, which they call *fashion*.

After a pause of a few seconds, the Turk said in an under tone, as if speaking to himself, This *Nobody-knows-whom*, however, seems to make laws as imperative even in this free country, as a *firman* of our Sultan! Then looking significantly at his *Consignee*, he added, Thy people, friend *Old-style*, manage these things better:—and so, I think, do we in Turkey. We teach our women to use dress for a proper purpose:—to protect, and, if you will, to adorn their persons; not to rob them of their natural proportions and comeliness.

MORAL.

The *outside* of a man, *his dress and address*, is an index of what he is *within*: where, therefore, we hear *republicanism* professed, and see men and women in haste to imitate modes of dress and speech invented in *Courts*, we may conclude that the *simplicity and independence of mind*, which are necessary for the support of republicanism, are on the wane.

FABLE LVII.

THE THREE TRAVELLERS.

At the close of a fine summer day, two young men, named Halbert and William, met in the eating-room of an inn situated on the skirts of an extensive forest. They were of characters which had enough of similarity, and enough of difference, to form a ground for agreeable intercommunication, and the basis of a lasting friendship. Halbert was frank, generous, and brave; but somewhat inconsiderate, impetuous, and irascible. He had been born, and brought up to the age of eighteen, in a slave-state: and, like persons so circumstanced, he had been surrounded by those to whom the expression of his will was little less than a law; on whom he could act under the impulse of violent feelings, without being checked by the thought of a reaction; and who had therefore been to him, so many instruments for aggravating his naturally too excitable temper, and for rendering his ardent mind habitually irascible. Since the age of eighteen, however, he had lived in a free-state, and with an uncle and aunt who had devoted themselves to his improvement: and here, more favorably affected in having always to do with equals, and happily influenced throughout his domestic life, his temper had been mitigated, and he had learned a part of the necessary lesson of restraining the sallies of anger. William, on the other hand, was of a character somewhat different, and he had received an education which had fostered all the better qualities of it. He had all the good qualities and dispositions of Halbert; but his passions were less fiery, his temper less excitable, and his mind less irritable. He had been born in a free-state, and all his life had been spent among his equals. He had had

besides, the advantage of the constant care of an excellent mother; who, having become a widow when he was about five years old, had watched over him with unremitting assiduity; and had led him to observe the evil of unrestrained passions, the danger of an unsubdued temper, and the mischief to which feelings habitually uncontrolled, are continually leading. Whilst, therefore, these two young men could have many likes, and dislikes, in common, if Halbert might be expected more frequently to have to ask forbearance, William was generally in a state to be able to accord it. With these similarities, and differences, they therefore soon drew near to each other, and soon began to give, one to the other, the early tokens of mutual satisfaction. By these they learned, that both were travelling towards a town situated, at the distance of a day's journey, on the other side of the forest; that their respective homes were about thirty miles apart; that they had been schoolfellows of boys who had removed from the school of the one to that of the other; and finally that they were nearly of an age, Halbert having just completed his twenty-third year, and being about six months older than William. A compact of association therefore was speedily formed; and they retired to the same bedchamber with the agreeable prospect of performing the morrow's journey together.

In the morning the two young men rose, and breakfasted together; and having paid the host's moderate charge, they called for their horses, when it was perceived that Halbert's arms, housing, and whole equipment were much handsomer than those of William. Having set forward, they sweetened, with pleasant chat, the labor of travel, till about noon, when they arrived at a clear streamlet: having crossed it, they perceived, through an opening in the brake, a small verdant glade; and there they agreed to stop for a couple of hours. Having unsaddled their horses, and tied them

to two shrubs, where they might feed to the extent of their respective tethers, they themselves sat down under a tree, and produced the contents of their wallets. With these they made a hearty meal; Halbert having heightened the zest of it, both by the sallies of a lively wit, and by a bottle of good claret, which had made a part of his store.

After dinner, Halbert searched his pocket for his segars and fire-tackle; and as he drew them out, he inadvertently drew out with them a small dollar-case, in which was all his money, and which fell unperceived into a tuft of grass. When each had smoked a segar, they got up, and arranged their saddles, saddle-bags, and horse-cloths, to form two couches; and on them they reclined, thinking to talk away the remainder of the time of halt. But sleep stole over them; and they soon became insensible to all that was passing around them. It had so happened, that while they were at dinner, a large raven had been watching the fraction of the viands, and waiting for an opportunity to come in for the fragments. Seeing the dining plot vacant, and the two young men asleep at a few paces from it, he ventured down, and picked up all the remnants; and in his search for another crumb, descrying the dollar-case, he seized it with his beak, and carried it off to the tree whence he had alighted.

A full hour the young men slept; and the first who awoke was William. Having looked at his watch, and found that they ought to put themselves in motion, he untied both the horses, passed the tether of Halbert's over a branch of the tree under which they had slept, and began to prepare for saddling. On this Halbert awoke; and seeing his companion busy, he said, smiling, Why, you are going to steal a march on me! You were just beginning to stir, said William, as I hung your horse's tether on the tree! Well! said Halbert, I am only half awake; and I will try if a segar will

prove an antisoporific. On this he again searched for his smoking-gear; and now he missed his dollar-case. Greatly alarmed, he jumped up, turned his pockets inside out, emptied his saddle-bags, tossed the saddle and saddle-cloths over and over, and finally hunted across and across the plot on which they had dined. During all this operation, William had been occupied in piercing two holes in his girth-leathers, and otherwise arranging his saddle-furniture; but at length looking up, and seeing the agitated procedure of Halbert, he asked, What's the matter? have you lost any thing? Only my dollar-case, with all my money in it! replied Halbert, drily. I hope not! said William; are you quite sure that you did not leave it at the inn? I am certain of it; said Halbert, reddening: I could safely swear, that I returned it into my pocket after I paid the innkeeper this morning in your presence; and I have no doubt that I had it with me when I arrived here. It is possible, however, replied William, that you may be mistaken. Let us return to the inn. It will make but the difference of a day in our journey! That would be of no use, said Halbert, coldly: I think it is not so far off. William, who had attended solely to Halbert's words, and had not noticed either his looks or tone of voice, was still without any thought of the suspicion which Halbert's whole behavior now openly indicated; and he said, Let us then search it! And on saying this he rose, and taking two or three steps from where his saddle lay, he began to hunt amongst the grass. You are very good, sir, said Halbert, ironically, to take this unnecessary trouble! William now stopped, and looked at his companion: and for the first time, the thought of what was passing in his mind, struck him. Regarding him with fixed attention, for a few seconds, he said, I perceive your suspicions, sir: but I have not words with which fitly to speak of them! I do not want your words, retorted Hal-

bert, angrily: I want my money! And by what right, sir, replied the other, do you insinuate that it is in my possession? By the right of the strongest circumstantial evidence! replied Halbert: I now distinctly remember that, when I took out my dollar-case this morning, you noticed it: you must have seen me put it again in my pocket, for you were standing, unoccupied, in front of me when I did so. I am certain that, during the whole of my journey hither, I did not take any thing out of that pocket, in which I habitually kept it: and only after having slept an hour by your side, have I found myself without it. To which I add the now very suspicable fact, that you obviously were preparing to depart whilst I was asleep; for I found you thus employed when I awoke! Sir! replied William, it is true that I noticed your dollar-case, when you had it in your hand, for I thought it remarkably neat: but I now remember that after paying the host, you went up stairs, and were absent four, or five, minutes. Whether you might, or might not, leave it behind you then, I cannot say. But I am still willing to return with you to seek it. Pugh! Nonsense! said Halbert, his anger rising with every word. I must tell you plainly, sir, that I shall not be satisfied unless I either see you turn your pockets inside out, and unpack your saddle-bags, or examine myself your person and horse furniture. Here William's prudence was entirely overborne by his anger; and his mother, and all her counsels were entirely forgotten. Looking at Halbert with a countenance expressive of disdain and rage, he said, If my offer to return to the inn with you, be not satisfaction enough, you will have none other from me, I promise you! But I will! said Halbert furiously: and hastily advancing towards William, he struck him a blow on the breast which sent him reeling towards his saddle. In the next moment he went towards his own, and drawing his pistols from the holsters, he said, Unwor-

thy as I hold you of being put on a footing with gentlemen, yet as I have struck you, I will not refuse you that advantage. Draw your pistols; take a position out of the line of the horses; and fire when you please! William now drew his pistols in silence; then, having moved to take his stand on a line with Halbert, turned and fronted him.

And now these two young men, fitted as they were to be friends, and little more than an hour before, disposed to be such, stood opposite to one another, each pointing an instrument of death at the other's breast, and each waiting, it might be only the space of an instant, to inflict on the other, and on himself, the greatest injury for this world and the next. But before they had lived quite through this momentary space, a traveller presented himself on the road opposite to the gap in the brake, and drew the eyes of both towards him. Presently they saw him turn his horse's head, pass through the gap on to the glade, and advance towards them. In a few seconds he had alighted, and with his horse's bridle hanging on his left arm, was drawing near them. They now saw him to be a man evidently past the meridian of life, of a majestic person, with a countenance expressive of benevolence and good sense, and bearing, in his port and manner, the tokens of having been habituated to exercise authority with the meekness of wisdom. So soon as he had passed the gap, the young men had averted their pistols a little from the line of fire; and when they had recognized his look and deportment, they, as it were instinctively, turned the muzzles of their weapons towards the ground. And now he stood where he might be said to be equidistant from both of them; and looking at each successively with an expression of mingled pity and displeasnre, he thus broke the solemn silence.

Is then the life of each of so little value in the eyes of the other, that, so far removed from the probabilities of

human aid, each can put the other's life into the extremity of peril? What has moved you to this exercise of a merciless hostility, and raised each other's hand for the destruction of a brother? Sir, replied Halbert, to whom the stranger appeared to have chiefly directed his address; taking you, as I do, for a minister of peace, I shall not refuse to answer a question, which, otherwise, I should say, was rather abruptly proposed. The matter of our quarrel is this. The person who stands opposite to me, and myself, were unknown to each other till yesterday evening. Taken with an appearance of frankness, I consented to permit him to travel in my company. We dismounted here to dine: after dinner we fell asleep: and on awaking I first found him making preparations, as it appeared, to depart alone; and then I discovered that I had lost my purse; or rather that it had been taken from me: and I have, as I think, the strongest circumstantial evidence, that he has taken it from my person whilst I slept. I charged him with the offence; and required him to prove his innocence if he could, by either searching his person and baggage before me, or allowing me to do so. To neither alternative would he give his consent; on which I struck him; and the act of which you were a witness then followed! When Halbert ceased speaking, the stranger turned towards William, as if asking what he had to say to this charge. On this William said, Not doubting, sir, that you have authority for interfering in such a matter, I hesitate not to say, that the charge thus brought against me, has no ground of fact whatever; and that I might perhaps have proved myself innocent of the foul accusation which you have heard, had not the proposal to do so, been made in the unwarrantable manner of a haughty command; and had I not felt that the party making it, had already, upon mere suspicion, made up his mind to hold me guilty. Besides, there is something to be

added to the statement which that person has made before you. Knowing that I had not caused the loss of his purse, and not remembering any act done in my presence which might have caused it, I could only conclude that it had been left inadvertently at the inn; and I proposed that we should return there to seek it. This reasonable proposal was scornfully refused! The stranger here, looking steadfastly at William, said, Are you willing to examine your person and baggage in my presence? After a few moments' hesitation, William replied, I will consent to it, upon the condition that the accuser shall be in no wise considered a party to the act: for as he has put upon me the undeserved indignity of a blow, and has not shown the slightest disposition to retract his unjust charge, I deem him unworthy of the least show of deference from me!

The stranger now turned towards Halbert and said, I have, indeed, as you both have supposed, some authority for interfering in this matter, over and above what is common to every member of our well-regulated community: and as, from what has passed between us, I may account myself, in a degree, specially empowered by each of you to take further cognizance of it, I shall proceed to do so. What amount of money was in your purse? It contained, sir, replied Halbert, two hundred dollar notes, and ninety-five, or ninety-six, dollars, in smaller notes! I have to conclude then, resumed the stranger, that, a few minutes ago, either you valued this follow-creature's immortal soul at less than the price of my horse; or, if not, that your desire of revenge overbore every such consideration; deadened you to the commonest feelings of concern for his welfare; rendered you regardless whether he made his peace with God, or went out of the world with all his offences upon him; made you insensible to the thought, that perhaps he has parents to pass bitter days, and still more bitter

nights, in reflecting that he had fallen in wrath, and with his hand uplifted against the life of a brother; and finally rendered you reckless, that all this accumulated wrong against the Great Being who sent him into this world, the parents who reared him, and the community which has protected him, was to be done by your hand, at the moment when your own soul might be on the point of being summoned away, to answer for all former offences, and this greater than all. Here the stranger paused: then turning towards William, he thus resumed his appeal:

And you, sir, called to employ a simple means for proving yourself innocent of the charge brought against you, refused to use it because the call was made somewhat haughtily: accused of a breach of private confidence, you chose to incur the peril of breaking that law of God which says, Thou shalt not kill, and that law of our community founded on it, which forbids every man to take a fellow-creature's life upon his own arbitrement: and having received a blow, as you thought unjustly, you raised your own hand against the Majesty of heaven, and aimed a wound at the community to which you owe obedience: thus omitting to do what might remove a suppositious charge, and doing what has made you chargeable with a real and far greater offence; and all this, to gratify a pride which is the poison and dishonor of your soul, and, if not eradicated, will be its ruin. Here the speaker paused; and the two young men stood, with downcast eyes, and hearts gradually softening under a conviction of their folly.

At this moment the attention of all three was called, by a rustling noise, towards a tree on the far side of the glade; and presently they saw a large raven fly off from it, and shape his course over where they were standing. As the glade was small, and the trees high, the heavy bird had to fly low; and as he approached the line on which the young

men stood, they both perceived that he had something in his beak: but what were Halbert's sensations when he recognized, or thought he recognized, in this thing what seemed to him his lost dollar-case. Pointing his pistol towards the bird, he fired: but excellent marksman as he was, such was the hurry with which he aimed, that the ball only struck one of his pinions, and drove out a feather. The bird however was momentarily daunted, and wheeled round; but just as he was taking another flight, William, with steadier aim, fired; and the bird, whirling obliquely towards the ground, fell at the feet of the stranger, with the dollar-case still in his beak. Surprised at what he had witnessed, the stranger took up the expiring bird, which readily yielded the case to his touch: then holding it up, he said, What is this? I will examine it! He did so, and declared it to contain two hundred dollar bills, and ninety-six dollars in smaller notes. He then turned towards Halbert; but he at once perceived that he had no need to ask him any question. Pierced to the inmost soul by the reflection, that the ball which had hit the raven might have slain his innocent companion, and confounded by the recollection of the blow which he had given him, Halbert had dropped both his pistols; and having turned full upon William, he stood with out-stretched arms, big tears streaming down his manly face, and his countenance, and whole attitude, saying, Forgive me! And he had not to wait long for an answer: William both saw, and felt, the appeal; and throwing down his pistols, rushed into Halbert's arms, where each locked the other in a silent embrace. The stranger saw not this scene unmoved; with uncovered head, he lifted his eyes towards heaven, and silently praised Him without whom a sparrow falleth not to the ground. Then going up to the young men, who now stood apart, each holding the other by the hand, he gave the dollar-case to Halbert, and said, Come, my young

friends: we have received a great blessing together; and it will give me much pleasure if we can enjoy it together during the remainder of the day. I am travelling towards *Concordia!* So are we, sir! said both of them together. Well, then, said the stranger, regarding them with a paternal smile, get your horses ready; and let us proceed.

The two young men's horses were soon ready; and now, one on either hand of the stranger, they were proceeding briskly through the forest. Their hearts were too full to say much; and the stranger, wishing them to have the benefit of reflecting on the danger through which they had recently passed, only occasionally broke the silence in which they travelled. About an hour and a half before sun-set, they issued from the forest; and after travelling two miles more, they came to a large handsome building. There, said the stranger, pointing to the building, I endeavor

> "To teach the young, their passions to restrain;
> To love the ways of wisdom; and to know
> The proper objects of th' inquring mind!"

And there, said he, after they had ridden a little further, and were approaching a commodious-looking house, pleasantly situated, are my chief earthly treasures. As they drew near the gate, he added, my name is Alworthy; I am Principal of Concordia College; and I invite you to pass the night under my roof. And now you must tell me your names, that I may introduce you properly to my family. This done, the young men dismounted, and followed their conductor with feelings, in which respect, bordering upon awe, was predominant; for they had heard of Mr. Alworthy as an able and kind teacher, the pastor of a numerous congregation, and the peacemaker of his own neighborhood. Within, they saw him welcomed by an amiable-looking

matron, and a numerous family of children, most of them manly young men, or blooming girls, and a few in the earlier stages of life. When the young men had been introduced, they soon found companions, and felt themselves at ease. Before they retired for the night, their host said to them, To-morrow is the Lord's day; and I shall have pleasure in persuading you to pass it with me. The young men both assured him, with many thanks, that nothing could be more agreeable to them: and thus they and the family parted for the night.

The following morning, after breakfast, Mr. Alworthy invited the young men into his study; and when they were seated, he thus addressed them. Both the dangers, and the deliverance, which made up the occurrence of yesterday, require from us the humblest acknowledgments, and the most grateful thanks. There will be no day of our future lives, in which it would not be right and profitable for us, to recall what then happened to all of us: and to make the recollection of it an occasion for confessing our sins, and more especially the sin of unforgiving anger; and for offering our thanks that two immortal souls were not then hurried out of this state of existence, under the impelling weight of that fell passion. But of the present day, we may say, that it is peculiarly fitted for that just and holy purpose; it is a day ecclesiastically and civilly dedicated to the public worship of our Creator, and therefore a day specially fitted for offering up to him contrite acknowledgments and cordial thanks; but coming as it does next to one in which you, and I with you, experienced so signal an interposition of his providential care, we may well account it the fittest of all days for declaring before him our sense of his goodness in overruling for good the evil which you had prepared for each other. I intend to minister to-day, as usual, for my congregation; and I invite you to

join my family when they shall repair to our ordinary place of worship, and to unite with them in the services of prayer and praise which I hope to be empowered to lead as heretofore!

To this invitation, the two young men silently answered by an inclination of the head, which denoted grateful acquiescence. At the usual time, they walked to Concordia with the pastor's family, and took their seats, with his sons, in the chapel where he officiated. After the offerings of prayer and praise had been made by the pastor and the congregation, and the former had read a portion of the scriptures, he announced his text to be a part of the first epistle of the apostle John, which is translated in these words: "He that loveth his brother, abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother, is in darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes."

In treating his subject, the preacher first showed that the term *brother*, in this place, meant not only every natural brother, or sister, every child of the same parents; not only every kinsman, or kinswoman, by whatever tie of consanguinity related; but also every human being. He then showed that to love a brother, is to wish him well, in the same degree in which we wish well to ourselves; that we have such love, by a gift from God, through Jesus Christ; and that, having it, we have light also: because God being LIGHT, his gifts bring not only goodness to the heart, but light to the mind, and brightness to the understanding: so that by means of this enlightened, and enlightening, principle we see how we have to walk, both that we may do good and avoid evil, and also that we may help our brother to practise the one and shun the other. He next showed that he who loves not his brother, is devoid of that principle of goodness already described; or, what is to him the

same thing, he has, by his pride, hindered that principle from being made active in him: and that such a one, not loving his brother, is in a condition to hate him actively, should any matter of offence arise between them. Then, by various arguments, and illustrative examples, he showed that such a man, devoid of love, was also devoid of light; and neither saw the source, or quality, of his motives, or the tendency of his acts, nor calculated their probable consequences: and that thus he was in a condition to mistake his pride for a desire for strict justice; his wrath, for an honorable zeal for his reputation; his provoking words, for the proper expression of his sense of wrong treatment; and the act of ultimate violence, by which he was putting two human lives in peril, and violating the laws of God and man, for a legitimate mode of punishing an offender, and promoting virtue. As he discoursed on the love which God had showed for guilty wretched men, in forgiving them, and sending his Son to redeem and save them, his countenance beamed heavenly goodness, and his words brought the unction of mercy to the hearts of the penitent amongst his hearers: and as he dwelt upon the fearful condition of those who were devoid of that divine love, sorrow and pity were depicted on his majestic visage, and his words came like an assuaging ointment upon the hearts diseased by pride, and the minds disordered by haughtiness: and when he spoke of duellists, each standing in his intellectual darkness, yet with the outward eye, abusing the light of day to direct the bolt of death against the other's breast, he seemed as one who, in his out-stretched hand, held the balances of divine justice, and bid them see their mounted scale aloft, kicking the perfect beam. The whole congregation were deeply affected, and none more than Halbert and William: they wept abundantly with tears of heaven-seeking gratitude; but as many wept around them, they were not particularly

noticed, except by the discerning preacher. Ever and anon he glanced at them; and as he perceived the workings of their penitent hearts, he moderated his forceful speech, lest he should bring upon them overmuch sorrow. He had felt the case of "the bruised reed," and understood the case of "the smoking wick;" and he had been taught rightly to distribute the words of truth, according as each had need.

When the service was ended, and the congregation were quitting the precincts of the chapel, the attention of the two young men, who were walking silently, arm in arm, was drawn to a conversation which passed between two other young men close behind them. I think, said one of them, that our pastor out did himself to-day! I guess he would find that difficult! replied the other. However, he was, I grant you, most impressive. But he is a man of weight and measure; and I suppose there was some particular reason for the overpowering earnestness which characterized his sermon!

On the evening of the same day, the pastor again invited his two guests into his study, and said to them: This week we shall have our Commencement: if you can pass it with us, we will do what we can to make it agreeable to you. At least, if your affairs allow it, consult your friends by to-morrow's post; and give us meanwhile the pleasure of your company.. The two young men were overjoyed at this kind proposal, and promised to write home the next day. They did so, and received approving answers by return of post. Accordingly the week was delightfully spent by them, in visiting the college; in witnessing the ceremonies, and acts, of the Commencement, so important to the students; and in the interchange of varied expressions of good will with the principal's family. Amongst the students William found a cousin; and Halbert, the younger brother of an intimate friend: and with them, and the sons of their host, they

contrived, and executed, various little amusements for the whole happy party. From amongst the students Halbert borrowed a violin, and William a clarionet; and with these instruments, and others, played by two sons of their host and some of the students, and the piano of his daughters, they got up more than one concert, in which they felt there was harmony of minds, and some connoisseurs said, there was also harmony of voices and instruments. After a short and happy week, the two young men took their leave of the family, to the regret of all its members, and of two of them in particular; yet with the prospect of meeting again before long, as Mr. Alworthy had invited them to partake in the festivities of his next harvest home.

As the two friends, for such they now were, rode towards the point at which they were to separate, each made the other the confidant of an important event which had happened to him under the Principal's roof. Halbert confessed that he had fixed his affections upon one of his daughters; a girl gentle as the dove, and more beautiful, incomparably, than the gazelle: and William acknowledged that he had more than half surrendered his heart to one of her sisters; a lovely lass, whose character was a softened resemblance of that of Halbert.

After this the two young men parted, with the most affectionate avowal of friendly regard. On a day appointed, they met under the roof of William's mother; and thence they journeyed together to the house of Mr. Alworthy. Here, amidst the cheerful employments of the season, they both, with the consent of their respective relatives, asked, and obtained, his permission to make their suit to the objects of their respective attachments. This suit was favorably entertained; and in four months afterwards, each received a blooming bride from the hands of their kind host, and had the happiness to be allied, by one of the dearest of

ties, to him and his amiable wife, and their numerous and most respectable family.

MORAL.

When in Arabia's sandy solitudes,
And round the base of Sinai's lofty top,
With vapor, heaps on heaps, beclouded then,
God's ancient people stood, at his command,
By Moses thither led, to hear his words;
And now the angel-trumpet, from amidst
The blackest darkness, streak'd with ruddy flame,
And vivid flashes of consuming fire,
Had sounded long and loud, till all the mount
Trembled as if with fear, and sent aloft
Volumes of pitchy smoke; and Moses stood,
The type of dread, exceedingly in awe,
And all the people, terror-stricken, bent
Their too oft stubborn hearts, and stiffen'd necks.
God said, midst other words, "Thou shalt not kill!"

Upon this law prohibitive, we men,
Who bear a christian name, a statute set
Which straight forbids, that any private man,
Upon his own mere warrant, *any way*,
Shall for offences, *of whatever kind*,
Excepting such as threat with harm extreme,
And at th' instinctive call of self-defence,
The life of an offender put to risk,
And peril imminent, by mortal fray.
And yet there is a rule, "of honor" call'd,
Which lies against that statute, and no less
Against that law of God—Which fiercely says,
All contumely shown by act, or speech,
All imputation of a motive low,
Whatever marks *intention to offend*,
And more than all, any the slightest hint
Of want of courage, we must straight resent,
And, on our own decision, make the case
One of appeal to arms, and instant set

Life against life: and, so with equal risk,
Or what seems *this*, the act be done, we may
Pour out a brother's blood, and end his days.
And this rebellious rule, this *private* law,
Which mocks the law divine, and flouts the code
Of public human regulations, where
Obedience is of import principal,
The point where stands the fence of human life;
This rule which would be honored "in the breach,
More than in th' observance," yet obtains
A sanction, oh! how common! and of hands
How many, to uphold it! even when
The tongue is mute, or falters in th' attempt!

Yes, this presumptuous rule, this law perverse,
Which makes of civilized society,
So far as it prevails, a horde of men
More captious far, more apt to take offence,
At hasty words; to minor acts of blame
And slight disparagement, more sensitive;
And to capricious judgments, subject more,
Than men of thoughts, and practice, savage deem'd:—
Which sets up a tribunal amongst men,
That passes a decree of outlawry
Against the man who nobly dares prefer
To its awards, the judgment, from within,
By his own conscience giv'n, and suffer wrong
Rather than put to risk a brother's life,
And, not less, that entrusted to himself:—
Which frustrates one great purpose of the league
Made by associated men, which is,
By common suffrage to call forth, and make,
A common arbiter, a common judge,
A moral agent with collective pow'r,
Who in all controversies dangerous,
When passion has most force to warp the mind,
Might *both* the parties litigant control,
And *either* save from him who should presume,
To judge in his own cause, and make th' attempt
To force submission to his own award:—

And which, besides, with aspect arrogant,
Frowns on the christian virtues, *gentleness*,
Forbearance, and *long-suffering;* and the great,
The all-important duty *to forgive*,
Renders impracticable, and its place
Fills with the dues, the hateful dues, of *wrath*:—
This cruel private law finds advocates,
Ah! shame it is to our more lighten'd age!
Not only in the walks of private life,
But also in the ways of public men:
And some, who are selected to make laws,
Or to administer, are seen to come,
With angry look, and step, from Hall or Court,
And, scarce the *pen*, or scarce the *balance*, left,
To strike a fellow-creature to the heart,
And, with his smoking blood, "defile the land."

Whence, then, this flagrant ill, this law of wrath,
Which sears the moral soil, and burns the root
That would the flow'r, and fruit, of concord bear?
Is it not hence, that we the maxims false
Of heathen wisdom, dare not disavow,
Although we dare our Lord's express commands
From God brought down, habitually neglect?
Is it not hence, that fearing not t' offend
Our heavenly Father, whose benevolence
Is all our stay, whose spirit is our life,
"In whom we live, and move, and have our being,"
We fear t' offend a creature like ourselves,
Made of the clay, "crushed before the moth?"
And *this*, why is it, but because we love
The praise of men, above the praise of God?

FABLE LVIII.

THE SOW AND THE PORKLING.

In a certain city, "on the Atlantic border," which was *new* named after an old one, and where the *pigs* are still as free of the streets as the citizens, a full-grown Sow was walking, one fine clear winter's morning, along the sunny side of a fence which sheltered her from the northwest wind. It so happened that, at this moment, some boys, who were going on their early errands, were passing close to her; when one of them cried out, *Noluns, Woluns*, as the *head monitor* says, I'll have a ride on this grunter. With this, the boy *dumped down* his charcoal basket, and running up to the Sow, laid hold of her ears, and then attempted to throw himself along her back, and to bestride her hind quarters. But this was a feat of horsemanship, or rather *pigmanship*, not so easy to be performed as some might suppose; for although another boy gave his help in hoisting and pushing, yet as the Sow kept "going ahead," and pressing herself *all the time* against the fence, our cavalier had to tug, and scramble, and push, for many a foot, before he was fairly mounted; the Sow vociferating her displeasure in proportion as the boys struggled to gain their point, and mingling screams with grunts, as if to say, Go home, you plaguing brats; and mind your business! It was soon seen, however, that either the Sow had not been well *broken*, or that the boy was no *jockey;* for after he had ridden but a few steps, off he rolled towards the curb-stone, seeming to account this rotatory movement not the least part of the fun. Twice, at the grunter's expense, was this practical joke repeated, and each time with a like *exit;* until the boy either despairing of better success, or fearing that the delay of the char-

coal would bring him a scolding, took up his basket, and attended by his groom, and the other laughing companions, hastened away.

So soon as the Sow was free from her persecutors, she laid herself down beneath the fence, as if much discomposed by their tricks and merriment; when a brisk Porkling ran up to her and said, I cannot conceive, neighbor, why you made such an outcry against that boy's attempt to get upon your back: why you could have carried him, and two others like him, if you had had a mind to! If I had had a mind to! retorted the Sow, tartly: Yes! but I had no mind to any such thing. No one shall ever see me do any thing which would have the least tendency to introduce *pig-riding* amongst us! Hey! hey! hey! tittered the Porkling: well that is funny! I should as soon have thought of being afraid of *pig-shaving* as of *pig-riding*. Thou art but an inexperienced prater, replied the Sow, angrily; and thou art little able to calculate what the people of this country might be led to do by their fond readiness to imitate what is done over the *Great-water*. Why, my grandfather told me that, in his grandfather's day, the men here wore their hair much as thou, Master Piggy, now carriest thy tail! and *this* for no other reason that he could discover, but because it was done yonder. And not long ago, a newly arrived cousin of mine startled me by saying, that, judging from some remarkable expressions of a lady who was a passenger in the same packet with her, she would venture to predict, that, in less than a month, every lady in this city would be attended by a *boa-constrictor*. To be sure, subsequent events have removed my fears on that point: but as that cousin has assured me that now the cry yonder is, Oh! every person must be made to produce something for the common stock; and besides, that certain persons, called *Utilitarians*, class swine with the *non-producers*, how can we be certain

that they will not, as their phrase is, attempt to get something out of our relatives in that quarter, and take them for *palfries*, and *chargers?* And of this be assured, Younker! Should we live to hear, that, yonder, *it is the fashion to ride pigs*, we shall continue to enjoy our present immunities no longer than shall be necessary to prepare saddles and bridles for us.

MORAL.

We ought to expect to see *sinecurists* clamor loud, and struggle hard, to preserve their pay, and the privilege of doing nothing for it: but we might be excused for not having expected to see a people, who are in a position to enjoy every kind of freedom, making for themselves a necessity to watch the *phases* of a so-called *fashionable world*, and to change their aspect even as it waxes, or wanes, and the *nebulæ* around it take this, or that, hue and form.

FABLE LIX.

THE PICTURE, THE BUTTERFLY, AND THE POODLE.

In the window of a picture-shop, not a hundred miles from a street where once was a notable *wall*, a figure was exhibited which represented a delicately formed and pretty female standing on tip-toe, with arms extended, and smiling, it might be supposed, at some persons whom she believed to be pleased with her. If the painter had copied correctly, this female had been overspread, rather than dressed, by a thin muslin garb, with a triple embroidered flounce, which reached from the throat to just below the knees, and which, from the waist upwards, fitted the person closely, and, from the waist downwards, was gradually more and

more separated from it, as if driven outwards by the air and the act of dancing, till it had assumed a bell-like form; the whole contour of each arm and leg had been exposed to him; she had worn on her head, and arms, a net-work, earrings, necklace, armlets, and bracelets, consisting principally of pearls; her waistband, and armlets, had displayed forms of the full-blown rose; and from her shoulders, and from beneath her arms, had floated backwards various foldings of a gossamer-like scarf, which had added to her otherwise airy appearance, the resemblance of wings. In short, supposing the painter to have copied correctly, the female thus represented, had exhibited to him a resemblance of that pretty winged short-lived creature which almost every boy has chased again and again, and which has served many a poetical, many a prosaic, moralist, for an emblem of female beauty.

As *like* attracts *like*, a Butterfly, which had crossed the street from one of the trees in a church-yard nearly opposite, settled on the window, and having gazed with delight on the Picture, had exclaimed, Oh! how pretty! How came they to find any thing so like me? Indeed, *Miss Flutter*, replied a sagacious black Poodle, who was standing near, the reason is, I think, sufficiently clear:—they looked amongst the *lighter* parts of their SPECIES!

MORAL.

Do they think, those who contribute to buy the voluptuous exhibition of a female person, for the vaults and windings of a *ballet*, on the boards of a theatre:—do they consider, that they are spreading a lure for their sons, and offering an affront to their daughters?

FABLE LX.

THE WOLF AND THE COUGAR.

What's the news, neighbor? said a Cougar* to a Wolf, who had just returned to the forest, from the neighborhood of the chief town of the county. As to *news*, replied the Wolf, there was not much of that where I have been; but plenty of the old story about what they call our nocturnal depredations. I overheard one dog telling another, that his master had said, I found the remains of three sheep this morning, which evidently had been torn to pieces! That another farmer had said, The day before yesterday, I stumbled, in a thicket, over one of my calves, with the hide lacerated in a most shocking manner, and the flesh more than half devoured! And that a third, whom they call a Justice of the Peace, had exclaimed, We must wage a war of extermination against these daring depredators! The varlets! rejoined the Cougar, They do well to complain of us; don't they? Why, sir, I was credibly informed this very day, that "premiums to a large amount, were paid in this very county, during the last year, for *wolf*, *cougar*, *fox*, and *wild-cat* skins!" If this be not *depredation*, why then I don,t know the meaning of words; that's all! Your remark, replied the Wolf, pensively, will be considered accurate here: but yonder they do not use the word with our acceptation; and I am afraid, that they will continue to act upon their own!

MORAL.

Wrong-doing men lose sight of *right*,
When they have erred long;

* Commonly called *Panther* in the United States.

And see no farther how they might
Distinguish right from wrong.

Yet such men must be plainly told,
As, in effect, they are;
That wheresoever be their hold,
And be they, in it, e'er so bold,
The rod can reach as far.

FABLE LXI.

THE LION, THE THREE MASTIFFS, AND THE BARBET.

A certain *rajah* owned a Lion, three very large and powerful Mastiffs, and a very pretty little dog of the mixed race from the small spaniel and the barbet. On the solicitation of a *favorite*, the *rajah* determined to try the three Mastiffs, in combat, against the Lion. Accordingly a place was prepared; the chief persons of the court, and the strangers of quality, were invited; the Lion was produced upon the *arena*, and the three Mastiffs were turned in upon him.

At first the Lion did not appear to be in a fighting mood; or, as may be said, he did not seem to expect a combat; for he stood still, looked quietly at the spectators, then as quietly at the dogs. But as soon as he saw them advancing, with loud snarling, towards him, he set up his mane, and giving a roar which shook the whole surrounding atmosphere, received his assailants with glaring eyes, open mouth, and distended claws. Of the three dogs, the largest fastened on one of the Lion's flanks, another seized him on the opposite side, on the shoulder, and the third attacked his head. This assailant was soon made to pay dear for his temerity. The Lion struck the dog to the earth with a blow of his right paw, then stooping over him, he seized his

throat, and shaking him tremendously, quitted not his hold till his victim was completely disabled, and lay for dead. The Lion then raised himself up, and shook off the two other assailants, though not without having received many severe bites.

Encouraged by the cries of the *rajah's* huntsmen, the two unhurt Mastiffs again set upon the Lion, and both made for his head; and *this* with such fury and force, that he was unable to rear, or use his paws successfully against them for some time, but kept backing, and backing, as if expecting, in this way, to extricate himself. At length by a mighty effort, he shook them off; and then, he siezed one of them near the loins, threw him down, and set his right paw on him; the other, meanwhile, inflicting severe wounds on the Lion's legs and thighs. At this time the Lion appeared as if much of his strength was exhausted: however, seizing, with his huge jaws, the foe beneath him, he bit and squeezed him, until he deprived him of all power to resist, and the dog lay bleeding and helpless under him. Then shaking off the other dog, he stood evidently much distressed by his wounds, and wearied by his exertions.

The third Mastiff, although unhurt, showed no disposition to renew the conflict: but being encouraged, and urged, by the *rajah's* principal huntsman, he flew once more at the Lion. And now, to the surprise of all the spectators, the Lion refused the combat; and, turning away from the dog, he retired slowly towards the palisade which surrounded the arena. The *rajah*, on seeing this, ordered the Mastiff to be called off; and commanded the keeper to place the Lion again within his cage.

The *rajah*, as has been told, had a very pretty *Barbet*. This little dog had become quite a favorite with the Lion, used to frequent his den at all times, would eat of his provision, and not unfrequently would snap at him if he at-

tempted to meddle with any part of the food with which he was engaged; a piece of rudeness which the Lion seemed to tolerate, just as a nurse tolerates the fractious chiding of an infant. The day after the combat, the Barbet came into the Lion's den, and began to condole with him; and the Lion soon perceived, that his little friend had not expected such an issue to the fight. Without directly noticing the indications of his disappointment, he said, Confined in this place, as I have been, for a considerable time, my strength is not what it was. Three to one make a considerable odds at any time: but if I had had a month's freedom, I would have given all those barkers a quietus; ay, and their unjust and inconsiderate master to boot, if he had dared to back them! Hush, friend! hush! said the Barbet: you forget that you are speaking of a sovereign! And where is thy memory, tiny companion? replied the Lion. If I spoke of a sovereign, thou art speaking to a sovereign, although he be a sovereign in bonds. And that other sovereign has well deserved to be called unjust, and inconsiderate, in inflicting on me a treatment, from which respect, if not for my rank, at least for my misfortunes, should have secured me.

MORAL.

Every conquered king is not a *Porus;* and every conquered *Porus* does not meet with a generous victor.

FABLE LXII.

THE FOX AND THE SPANIEL.

A farmer was going to market in his *dearborn*, and had with him several jars which contained the produce of twenty bee-hives; and by the side of the waggon trotted a large hand-

some Spaniel. At a turning in the road, the dog lagged behind a little, hunting amidst the brushwood; when a Fox, who had seen the waggon pass, joined him, and said, Good morning to you, fair sir! What! going to market; Hey? Even so, Mr. Reynard! replied the Spaniel. If it would not be making too free, said the Fox again, might I ask, what your master has in those jars? Honey! replied the Spaniel. Honey! repeated the Fox, affecting surprise: and then added, And, pray, of how many hives is that quantity the produce? Of twenty hives! said the Spaniel. Twenty hives! twenty hives! ejaculated the Fox, looking upwards with a well affected expression of horror.

And, pray, Mr. Reynard, said the Spaniel, "if it would not be making too free," what may these ejaculations, and that *look* of alarm, mean? *Mr. Rover*, replied the Fox, I will not conceal from you the thoughts which oppress me. You must know, then, that rather before this time in last year, I happened, unluckily, to overset one of your master's bee-hives, and, of course, began immediately to gather up the honey as well as I could: when out rushed your master, with a stick which, no offence, might have been cut into a pair of spare fore legs for you, had you wanted them, and making up to me, with many reproachful words, he hindered me from doing any thing more to repair the damage which I had committed. Of course I withdrew, supposing that the man had the deepest aversion for the act of depriving the industrious bees of the produce of their labors. Judge, then, what must have been my surprise, not to say horror, at learning that he himself has just perpetrated such a deprivation to the tune of a score of hives-full!

Mr. Reynard! replied the Spaniel, gravely; the comparison between your act, and my master's, with which you have thought to gloss over one of your depredations, might serve well enough to puff you off, amongst a few simple

rabbits, for a person of great moderation, who hates all kinds of dishonesty and pilfering. But, "no offence," I have seen, and heard, too much of what fox-heads, and fox-legs, ay, and fox-tails, can do, to be thus duped. I well remember what you call the *accident* of your oversetting one of our bee-hives; for I heard my master tell the whole story to his wife and children. He said that he was in the loft of his barn, when he saw you overset the hive, and fall-to upon the comb; that when he had come down stairs, you were rolling yourself over, and over, on the ground, to kill the bees which were attempting to requite you for the injury which you had done them; and that, having to go into the house to fetch a stick, when he came out, and ran towards you, you had again applied your muzzle to the comb, and were eagerly devouring it. So much for your fine story of "beginning to gather up the honey as well as you could."

As to my master's conduct in taking the honey, there is as much difference between it, and your's, as there is between his reaping, and the larcenies of the crows. He builds houses for the bees; he sows flowers, and plants flowering and aromatic shrubs, for them; and when he has taken their combs, he feeds them with molasses, sugar and water, and other nourishing substances. I will not recapitulate what you do on such occasions. But if you think that I have not done you justice, either in these observations, or in my statement of the affair of the honey-stealing last year, why I will at once appeal to the farmer himself! Here the Spaniel raised his head, as if to call aloud to his master; when the Fox abruptly said, Oh! not at all! By no means! And now that I think of it, I have an engagement. Good day, Mr. Rover! Good day, sir! And with that, he turned to depart; and the Spaniel, laughing heartily, put one of his paws on his back, as if to detain him, and said, Only suppose now that one of the jars should break;

could not you just stop, and help to gather up the honey? Good day, sir! Good day, sir! said the Fox, slipping from under the Spaniel's paw: and away he went.

MORAL.

Dishonest men not unfrequently attempt to cover their rogueries by misrepresentations; and when this scheme fails, they try to assimilate with them acts, proper to be done, which bear some resemblance to them. But, commonly, men of honest minds are able both to discern beneath such a flimsy covering, the knavery which is under it; and also to distinguish between what was done to defraud, and what was done in a way of equitable appropriation and legitimate use.

FABLE LXIII.

THE PARROT AND THE COCKATOO.

In a certain city, where inoffensiveness of speech, no less than plainness of attire, once characterized the majority of the inhabitants, lived a Parrot and a Cockatoo; Mrs. Poll in a high gilt cage, and Mr. Too in a smaller dwelling of like materials. One fine mild afternoon, their two young mistresses, having met to spend the remainder of the day together, determined to give their birds a treat; and the Cockatoo was brought, in his cage, and placed near the Parrot, on the seat of an opened window which looked upon the street.

So soon as the Cockatoo's cage was deposited, raising his white crest, lined with a bright lemon color, stretching out his neck, and inclining his body a little forward, he said, Good afternoon to you, Mrs. Poll! I hope that you continue to enjoy your health! Thank you, Mr. Too! said the Parrot, gravely: I think I have a slight catarrhal affec-

tion. At least, in attempting an *air* this morning, when my young mistress was at the piano, I perceived that I could not reach my usual pitch; and she covered both her ears with her hands, to protect them, no doubt, from the draught. Indeed the occasional chills of this season are trying to both of us; and to me particularly, as I am not altogether what I once was!

Nay, Mrs. Poll! said the Cockatoo, bowing politely; you must permit me to say, that I think you do yourself injustice. I at least can discover no reason for that remark! Indeed, sir! said the Parrot, bridling; You are very kind: but you gentlemen have so many flattering ways with you! I have, it is true, seen the peccan nuts of many summers, yet, somewhat altering one of my young mistress's songs, I can say, "Time has not dimmed my glossy plumes, nor robb'd me of my tuneful voice!" Excellent! admirable! exclaimed the Cockatoo. How appropriate! how exactly is the alteration fitted to the diversity of merit, which it is designed to suit! Do, pray, favor me with the whole of the song, as it has been so beautifully adapted by yourself! Here the Parrot, thus strongly pressed on her weak side, yielded to the flattering persuasion, and attempted the song: on which the two young ladies rose, and with laughter, mingled with tokens of impatience, left the room. When the Parrot had ceased singing, she said, I have no doubt that your young mistress has been giving mine an account of the new farce, entitled *Vanity duped by Flattery*, which was mentioned here yesterday evening by a young gentleman, who wore his hair, sir, in that elegant crest-like style which your person exhibits! Oh! Madam; replied the Cockatoo, you are too, too kind! I must confess that I do not like to see certain young persons, who take no pains whatever duly to elevate the peculiar ornaments of their heads, and look, for all the world, like chickens after

rain. What must the inside be, since the outside is thus neglected? Where there is no capillary elevation, how can there be any mental elevation? What is to raise the feelings, the sentiments, the ideas, and give a loftiness of thought, and purpose, to the mind, when the *toupee* is down? I am no stickler for mere externals, believe me, Mrs. Poll: but I hold with those who give their attention preferably to those things which are without us, and propose to control our passions, and regulate our minds, by circumstances, and all those things which are the objects of our outward senses!

As the two birds were thus talking, a company of boys came to the side walk in front of the house, and began to play at marbles: and in a little time there was a great deal of quarrelling amongst them. On this the Parrot said, My several years' sojourn in this city, has enabled me to detect a difference between the present race of boys, and that which preceded it. Formerly when the boys used to play before me, I could understand all they said; for they used to speak of the marbles, or tops, or kites, or hoops, or whatever playthings happened to be in vogue. But now the boys have other phrases, and expressions, besides those; and they are such, that I can see nothing to which they apply. And yet the boys are very vehement when they use them: their little countenances are sometimes pale, sometimes flushed, with anger; their little eyes either sparkle, or look sullen; and instead of accents of youthful merriment, I hear these strange and unharmonious expressions. Unable as I am to make out the meaning of them, I am sure, for two reasons, that they cannot be good. In the first place, as I have already said, the little beings use them most frequently, and most vehemently, when they are in anger; and the more they use them, the more angry they grow. In the next place, my young mistress's two brothers

never use these expressions; and yet they are as frolicksome boys, and as fond of play, as any of these riotous, rude lads before us. Many is the time that I have seen them try to get my young mistress to romp with them; and when she says, Now, Edward! now, Frederick! you forget that you are not with your boisterous companions in the Lyceum! they bound about her like two fawns; and perhaps whilst one of them snatches a kiss, the other will say, Why, Margaretta, you are as precise as if you had been starched together with mamma's last batch of caps! But never, either in the garden, or in the street, with other boys, or by themselves, have I heard from them any of those strange, and as I believe them to be, bad words. Why these boys in the street are not kept from using them, as our two boys at home are, I do not see; unless indeed it be, that their parents, and others, are less careful of them. I am sure I see grave men enough in the streets; and one would think, that if they would give attention to the matter, and seek for a remedy for the evil, some one might be found. At least I should think, that some plan of early care, and teaching, might be applied to the very young, which would prevent the evil with respect to them; and that to those who are now growing up, finding their example shunned, might be brought to reflect on their conduct, and to leave off so foolish a practice!

MORAL.

To the infirmities of our common nature and condition, men and women advanced in life, are liable, no less than the young; and thus we occasionally witness a puerile vanity in some of the former, and a rash, and most indecorous, license of speech with some of the latter. Doubtless vanity, whether in old or young, is matter of regret: but to hear from lips newly opened by the breath of life, and a tongue newly endowed with the noble faculty of speech, words of fierce execration and blasphemy, makes the mind shrink with pain, and the heart sink with

sorrow. It is as when one sees, afar, a grove still beautiful with blossoms; but, on drawing near, is made aware, that the fair promise of fruit has undergone a blight.

FABLE LXIV.

THE RACOON, THE SQUIRREL, AND THE PUPPY.

A Racoon, a Squirrel, and a Puppy had all been domesticated in the cabin of a sloop, which traded along the north-eastern coast of a certain great Hesperian country, of which they were natives. The captain having treated them all equally well, and taken care to repress the first risings of enmity amongst them, they had soon acquired habits of mutual confidence and familiarity.

One summer afternoon, as the sloop was on her way through a sound, which lies between a certain *long-island* and the main land, and after having been becalmed all the former part of the day, was gliding, with a light breeze, over the glassy surface of the waters, and the three quadruped companions were all sitting on one end of the windlass, chatting about the "notions" which were to be had, for money, "down east," the Puppy said to the Squirrel, Up with you, into the rigging; and tell us if there is any thing in sight! I must wait six months longer, I suppose, before I shall be able to look over that bulwark?

Immediately the Squirrel jumped on to the foremast shroud, and went up some six times his own length and looked about him; when giving a loud squeal, with one leap, he regained the windlass-end, shaking like an aspen leaf. Why, Bush-tail! what's the matter? asked the Racoon. Oh! Oh! Oh! faintly murmured the Squirrel: such a creature! Such a

monster! Long as a poplar! Thick as a cotton-tree! What will become of us? Why! what will become of you, Bush-tail, said the Puppy, is, that we shall dip you in the sea for a brain fever! Come; no more of your *ohs* and *ahs:* tell us what you have seen? I have seen, replied the Squirrel, somewhat recovered, a serpent nearly as long as this sloop! Hah! Hah! Hah! laughed the Puppy: well this is capital: you may tell that to the Eels, for the Snakes wont believe you! What I have told you, however, retorted the Squirrel, is matter of fact. I shall allow no one to talk to me about serpents; for I have seen too many of them for that. Why, I should have fallen into the mouth of one, if a traveller had not come by, and, as they say, broken the charm! You are charmed now, and with a vengeance, I think, said the Puppy! A serpent in salt water! A sea-serpent! I shall expect to hear presently of a sea-nightingale and a land flying fish! Hey! Hey! Hey! giggled the Puppy. You are pleased to be facetious, sir! said the Squirrel, a little seriously: but if our common companion, here, will go to the mast head with me, I will stake my reputation for veracity upon his testimony!

Accordingly up went the Racoon, and Squirrel, to the mast head: and there they remained for full twenty minutes, evidently looking at something on the water with an attention at once eager and alarmed; and talking as if they hardly dared to speak aloud, lest they should be deprived of something which, if it caused in them a sort of terror, they wished still to keep within view. At length they both descended, the Racoon now as seriously impressed by what he had seen, as the Squirrel, though not so terrified. Well, sea-gazers! said the Puppy; what have you seen, after all? To this the Racoon replied: It is even as the Squirrel said: on the smooth water, about half the sloop's length from us, is a serpent, about as long as the sloop: its head is flat: its

body may be as big round as that water cask, and it looks as if it were made of ever so many such casks joined together by the ends: and almost all the upper part of the creature is of a dark color, not unlike your smoky-looking skin, Mr. Incredulous!

I thank you for the epithet, Mr. Long-tail, replied the Puppy; and I shall take the liberty to continue to merit it, if a refusal to believe what my own senses have not shown, will accomplish this. Of those same much vaunted senses, said the Squirrel, *common* sense certainly cannot be one! Will those eyes act through that bulwark, Mr. Smoky-skin? And, if not, must you not depend on the testimony of others, for what lies, or is, beyond it? Is there any thing in what I told you, that requires you to set it down for impossible? Are we not as good witnesses for what may be seen above the top of the bulwark, as you are for what can be seen below it? Can we gain any thing by deceiving you, that, as is evidently the case, you should think we are thus acting? And since you refuse us credit, without any sufficient reason for so doing, how shall we give you credit hereafter for being more sincere with us, than you obviously think us to be with you? You never saw a sea-serpent! What then? Of every twelve things, of which you may have at least testimonial knowledge by the act of belief, you will not see half: and will you therefore remain *utterly* ignorant of the other half, by refusing to believe a competent witness who shall testify concerning them? You are not wont to be so incredulous in all things. And you will, I'll answer for it, again show yourself able enough to believe, when you *choose* to do so. When, after supper, the cabbin boy shall call, as usual, *Teaser! Teaser!* A peccan to an acorn, that you run to him, even if you see neither him, nor what he has with him! I guess that you have a pretty strong stomach-belief Mr. Teaser, although

the head-belief seems to be a little feeble. The next time you may want me to look out for you, either you will have to reason yourself into a better opinion of my testimony, or you will have to remain without deriving any advantage from my service; and according as the one, or the other, of these things shall happen to you, you will learn that you acted either unreasonably in asking me to look out for you on this occasion, or unjustly when I had complied with your request! Here the Racoon said, Suppose now, friend *Teaser*, that I were to tell thee of an animal twice as tall, and twice as long, as the *horse*, and of twelve times the bulk of the *ox*, with two tusks, with which the bull's horn is no more fit be compared, than a marlinspike with a crowbar, or a fid with a handspike, what would you say? Say! replied the Puppy; Why that you were making another sea-serpent! Well! *Mr. Facetious!* said the Racoon again: and now let me ask thee if it is reasonable to believe, that beneath that delicate *dog's* skin, there is a frame of bones? Very reasonable! said the Puppy. And suppose now! rejoined the Racoon, that, (long be the calamity averted,) this said frame of bones were to be found on the coast of this sound, without that same delicate covering, or the flesh which is now beneath it, would the spectators act reasonably in believing, that a *dog's* skin was once spread over it? Quite as reasonably! said the Puppy. Well, then, puppyish companion of our gambols, know that I and the Squirrel, saw the frame of such a huge animal, as I have described to thee, dug out of a pit, as we were sitting on a tree in our native forest! Pshaw! said the Puppy; whilst his two companions exchanged smiles. What! still incredulous? said the Racoon: Know, then, that thou thyself mayest see this very thing, if only thou canst obtain the captain's leave to run to a certain town founded, it is said, many years ago, by a plain man with a broad-brimmed hat:

that is, if thy canine person can be admitted into the chamber where the bony wonder is kept! Here the Puppy looked a little staggered, and was rather abashed: and the Squirrel, patting him on the back, said, I think thou mayest yet be convinced of the fitness of believing many things which thou neither hast seen, nor, considering thy position, canst see!

MORAL.

He who has the habit of doubting the testimony of others, has much need to examine himself on the point of his own credibility:—For as every man is bound to account other men, generally speaking, as worthy of credit and confidence, as himself, so the man who rates them low in this respect, ought to rate himself as low; and if he refuse to believe them, he ought to judge, that he is as little worthy to be believed by them.

FABLE LXV.

THE EWE, THE LAMB, AND THE PAROCHIAL PASTOR.

In a certain meadow there is a wide drain, with low perpendicular cliff-like banks, on which grow some bushes, and between which, after a hard rain, the water runs off, making a rapid brook. One day, after much rain had fallen, a Pastor was going to visit some sick parishioners, and his way lay through this meadow. As he came to within about twenty paces of the drain, he saw a Ewe standing near his path, not far from the bank, and bleating loudly; and he heard also plaintive and incessant cries, as of a lamb, which sounded as if they issued from somewhere in the drain.

As the Pastor went on and drew nearer to where the Ewe stood, she showed no tokens of shyness, but on the contrary, advanced a little, as if to meet him; and then looking at him, it might be said, earnestly, she gave another bleat,

which, to his ear, sounded as if it would say more than such an utterance commonly says. On this he paused, for a few seconds, and the Ewe and he stood looking at each other; the loud cries, as of a lamb, still rising from the drain, like signals of distress. He then quitted the path, and walked towards that part of the bank, whence the cries seemed to issue; and there, about a foot immediately beneath it, he saw a Lamb, bleating piteously, with the waters rushing past it, about half way up its sides.

Stooping down, and laying hold of the Lamb by the thick fleece upon its neck and loins, the Pastor raised it from its dangerous position, and set it dripping on the green sward. Instantly the Ewe ran up to it, and gave it the most eager caresses. Then advancing one step towards the Pastor, she looked in his face, and gave another bleat, not less particular in its sound than the one already noticed, and went away. The Pastor too turned to continue his walk, saying to himself, If this be not thanksgiving, I am not acquainted with it. When he was gone, the following short dialogue took place between the Lamb and the Ewe.

L. Mother, I am sorry that I did not mind what you said, and so slipped over that bank into the water; but still I am very glad that the man took me out. How happened it that he came and delivered me?

E. I asked him to help us.

L. When he had taken me out, you said something to him; but I was in such trepidation, that I did not understand you. What did you say to him?

E. I said, May you have help, whenever you want it!

L. Do you think that he understood you?

E. He looked as if he did.

MORAL.

This simple story, a small part excepted, is the narrative of a fact; yet

it may well be allowed a place amongst *fables*, from the resemblance which it bears to them; and because the incident which it relates, may serve for a *figure* of some one of the many "changes and chances" of this mortal life, in which *calamity* furnishes to *brotherly kindness* the opportunity of exerting itself in behalf of the distressed. Many a maternal heart there is which mourns for an erring child, the proper object of solicitude, as well for the civil as the spiritual pastor; many such a child there is, whom good counsel would help to reclaim, and whom timely assistance would aid to regain the paths of good order and honest practice.

FABLE LXVI.

THE NEW HORSE.

Between a certain river, noted once for *Elks*, and another, the name of which is of patrician origin, there lies a road, with iron ledges fitted, which bids fair to put all water creatures out of conceit with their ways, and threatens to bring into doubt even the vaunted superiority of air-tracks. However, this may be nothing more than *puff:* for there are many weighty considerations appertaining to this subject, which are opposed to flightiness; and several persons of condensing minds, are of opinion, that the said threat, rarefied as it seems, will be reduced to vapor.

It happened that on a fine day in June, of the year —— thousand, —— hundred, and —— three, there was holden in a meadow near the said road, a large assembly of horses of various races, pedigrees, and uses. *Eclipse*, *Sir Charles*, *Top-Gallant*, *Grasshopper*, *John Stanley*, and *Medley*, boasting of their Arabian lineage, were there. There too were huge horses, of the famous Flemish breed, which might pass for young elephants; beautiful coach-horses from Denmark; vigorous draught-horses from Normandy; and some from all the indefinitely mingled breeds of Great Britain. As

they were amusing one another, with feats of strength, and speed, an object came in view which attracted general attention. It moved evidently with great speed along the said road; and it seemed to have a small head and body, and a long tail with a great many articulations. As the *locomotive* drew nearer, the astonishment increased; and the cries of *what is it? what is it?* became shriller and more frequent. At length an experienced *Roadster* said, Friends, this is the new horse *Intellect;* and his portentous movement is called the *March of Intellect!*

No sooner had the Roadster spoken these words, than loud cries of indignation rose from the whole assembly. What! shouted they all: will any one dare to call that monster *a horse*? Shall our noble title be put to the vile use of naming a *fuming*, *roaring*, *whizzing*, *rattling*, *gingling*, *rumbling*, creature that can hardly be said to belong to the land, to the water, or to the air? Here the demonstrations of anger increased; and there was such snorting, pawing, rearing, and throwing up of heels, that some young men, who were sitting on the fence, "waiting to see on which side they should jump down," thought it best to descend on the side of the New Horse. It so happened that, at this moment, something required the *Locomotive* to be stopped: and this incident gave the whole quadruped assembly an opportunity to examine it. Accordingly drawing near the fence, they made all sorts of remarks on the great object which had so powerfully excited their feelings, and addressed all sorts of inquiries to the Roadster.

Only observe that convex neck! said one: it looks like the back of a tortoise! Pray, *Mr. Roadster!* said another: what is that tall black thing which rises from the tortoise-like neck? I suppose, sir, replied the Roadster, that it is one of those delicate members called *feelers*, which are common to several kinds of crawling animals! Feelers!

rejoined the other: It were better to call this a *fumer*, I think! And, pray, *Mr. Roadster!* asked another: what is that part which sticks up, near the fumer, as *Mr. Velocipede* calls it; and sends out white smoke, or vapor? From that part, replied the Roadster, I judge, that this animal must be somewhat *cetaceous*, and that, when he is powerfully in exercise, he *blows* by means of that vent! Why, only look! cried half a dozen at once: if there is not a man just behind his neck; and if there are not men, and women, upon every joint of his immense tail, longer than that of an *Alligator!* That's it! that's it! cried a sprightly young colt named *Southron:* so sure as there are wild-cats in *Virginy*, this is one of the creatures "half horse, half alligator, with a bit of the snapping-turtle," of which I have heard so much! Here a snort broke from the whole assembly, indicating, it was supposed, how little they liked the conjecture, that they could have any part in this terrific creature. When they were again a little calm, one of them said, What is the creature's food? Dry wood, and boiling water! answered the Roadster. On this the cries of disgust became more violent than ever; and the Locomotive being, at the same instant, put in motion, the whole assembly started from the fence at a gallop, and stopped not till they had reached the opposite side of the meadow.

When the violent excitement of the company had somewhat subsided, they called a council; for they perceived that the introduction of this new horse might be more to them, than a mere cause of transient dissatisfaction: and after a long, and very animated, discussion, they agreed to appoint, at once, a committee who should embody, in a memorial, the sentiments which they felt, and the opinions and wishes which it became them to express. In something more than two hours, the committee produced the result of their deliberations, in a set speech, to be delivered before the august assembly in *Manington*, which ran thus.

"The humble petition of the Horses, met, in council, on the confines of *Vaporia*, to the August Assembly in *Manington*, showeth:

"That, from time immemorial, Horses have been to men undaunted comrades in war, and either faithful and affectionate companions, or co-operators, in peace; having shared with them in the fatigues and danger of battle; having borne them to tournaments, through the chase, or on the course; and having helped them to till their fields, and to transport from place to place, their harvests, and the other products of their lands, as well as all the different commodities which ART, by them also aided, has continually yielded.

"That, in view of these undeniable facts, they regard with mingled feelings of surprise and sorrow, the attempt now making, to introduce into their place, a nondescript, a monster, which has neither instinct to prompt it, nor sagacity to direct it, nor docility to qualify it for learning, nor any powers by which to feel gratitude for what is done for it, or conceive a generous purpose of requiting it; but is a cold, heartless thing, that roars, or sighs, the more it is fed, and grumbles no less at its brief intermissions of labor, than when in violent motion.

"That if men shall persevere in this alarming plan of making this monster *Intellect* do what heretofore horses have done, the consequences must be, that your petitioners will be thrown out of employment; that the stables will be shut, and the meadows closed, against us; that we, and our families, shall go to ruin; and that, unable any longer to endure such ungenerous treatment, we shall move westward into *Hippodromia*, where we have a numerous kinsfolk, and where we shall not meet with forgetfulness after assistance rendered, nor neglect after services performed.

"That, besides all this, your petitioners wish your august body to consider the other consequences of this, to them,

so injurious a change. *Intellect* cannot be maintained without an immense expenditure of wood and water: so that there is reason to fear that, should he come into favor, not a dry billet will be left upon the ground, and every lake, river, brook, streamlet, and well, will be boiled away.

"And, finally, that if long-tried and trust-worthy coadjutors shall be abandoned, and sacrificed, for a heartless thing that knows not how to neigh, and, after trial had, men shall, as is highly probable, wish to return to the good old way of employing horses, they will find, to their sorrow, that either the race has entirely quitted them, or that the wretched remainder of it will have degenerated, and be as little like those who now wear the flowing mane, and carry the arched neck, as a duck is like a game-cock, a bat like an eagle, or, in short, *Intellect* like *Grasshopper*.

"Wherefore, your petitioners, bringing again into the view of your august body, the motives in favor of our request, which arise out of long connexion, mutual good-will hitherto carefully preserved, and a train of services, on our part, certainly not yet overpaid, together with the various reasons urged in this memorial, earnestly beseech your august body to enact that *Intellect* shall forthwith be put down; and that we, the Horses, shall be confirmed in all our ancient relations with men; and be allowed, as heretofore, to dedicate ourselves, without rivals, to their service in our peculiar line of action!"

MORAL.

Considerable changes, either in the modes of labor, by substituting one mode for another, or in the employment of labor, by withdrawing it from one set of objects, to use it on another, generally cause difficulty, embarrassment, and even distress, amongst those whose arts, and means of subsistence, are chiefly affected by them. We have sometimes seen those persons, when they have observed a change of that kind approaching, attempt to stop it, either by asking the public authorities to prevent it, or

by railing at it through some public paper, or by rising to arrest it violently. Almost always such attempts have failed; as indeed it was reasonable to expect, and desire, that they should fail: for nearly every such change was but the effect of a desire for improvement; and the desire had no other way of being realized, but in taking away what had been in use, to bring in that which was to be in use.—To hinder such changes therefore, would be to render great improvements impracticable; and this would be to counteract one of the chief ends for which society was instituted. And so indeed it is seen, that where the public power can interfere, and does interfere, to prevent such changes, the public mind becomes inert, the inventive faculties grow torpid, improvements are rarely even suggested, and society retrogrades. In other communities, those persons whose arts, and means of subsistence, are likely to be affected by any such change as has been here described, would do well to bear in mind these four considerations.

1st. That the sympathies of the public cannot be engaged in behalf of those who attempt to retain an inferior mode of labor, or an inferior object of labor, upon the ground that they would be injured by a change. Because, in the first place, the public know that *they* will be gainers by the change; and in the second place they know, that the parties who complain of it, when it is coming on, may, by prudence, escape more than half the trouble which they fear and anticipate.

2d. That the public are quicksighted enough, especially when inquiry for their own convenience has been exercising their visual faculties:—they are quicksighted enough to discover the real worth of all those predictions of evil, by which the preparations for such a change are attended; and they generally think, that the pretended "seers" would see more to purpose, if, instead of looking back at what they once had to themselves, they would look forward to what they might share with others.

3d. And, what is of still more importance, that by submitting, in time, to the necessity of the change, and endeavoring to modify their practice to suit it, they might, with a comparatively small loss, find places of preferment on the new working-ground, and turn their old skill to good account in the new mode of labor.

4th. And, finally, that if they cannot change to the new mode of labor, or the new object of labor, on their own line of work, better, far better, must it be, to go early to another line, with a little loss, than to remain grumbling, or rioting, on the old line, with the certainty, that they will be left alone there, to consume all their substance, and will then have to go away, attended by poverty and self-reproach.

FABLE LXVII.

THE FISHES AND THE BEAVER.

The Fishes which inhabited the lakes, rivers, brooks, and streamlets of an extensive, and many-partitioned, country, possessed a considerable reservoir that fed certain *canals* and *conduits* with what was sometimes called amongst them a *circulating medium*. This substance, easily put in motion, and like water, continually changing its place, might be called a modern discovery, the character and influence of which had not yet been precisely ascertained. Some fishes said that it "worked well," and combined usefully with the natural element which was so essential to them: whilst others were of opinion that it brought about fermentations, which again were causes of decompositions, and other mischiefs. With respect to its name too, there was some diversity of opinion and practice; but the majority agreed to call it *currency*.

After this reservoir had been in use for some time, there arose amongst the Fishes the question, whether it would be better to construct a *new Bank* for it, or to keep the *present* Bank, after having effected such, and such, alterations in it:—and they agreed with a *Beaver* to make all the necessary calculations and surveys, to draught all the necessary plans, to manage all the correspondence, and to superintend whatever work they should finally resolve to execute.

As the rivers, and other watercourses, of these fishes had to do with the sea, so the *bank project* was soon bruited throughout the waters of every hue, from the pale green to the deep cœrulean; and fishes of every fin heard of it, and acted according to their views upon the subject. The

fishes along the coast were prompt in their communications: those which were more remote, took a proportionably longer time to make up their minds as to the manner, and degree, in which the project could affect them:—but, as a matter of course, all who were interested in it, addressed themselves, in some way, or other, to the *Beaver*, and expressed to him their sentiments respecting it.

The Black-fishes sent to say, that they were "wide awake" to all that had been devised for this *bank project*, and should keep their eyes on it, and on all that had to do with it. The *Shad*, the *Sea-bass*, the *Poggy*, the *Drum*, the *Sheep's-head*, and the *Mackerel*, wrapped up their sentiments in a prudent announcement, that they should act as circumstances might require. From abroad there were various communications. The *Cod* of *New-Banks*, and their cousins, german and other, from the *Haddock* to the *Whiting*; the *Herrings* of *Ultima-Thule;* the *Pilchards* of *Stannaria;* and the *Tunnies* and the *Anchovies* of *Midlandpond*, all sent to say, that they should be glad to be informed, from time to time, of the state of the affair, and wished particularly to know, whether there was any good ground for expecting, that the reservoir would not be unnecessarily agitated. Even the *White-shark*, the *Blue-shark*, the *Hammer-headed-shark*, and the *Wolf-fish*, made a combined attempt to open a communication with the *Beaver*; and they managed to get a message delivered to him by a *Pike:* but the *Beaver* instantly declared that he could not enter into any correspondence with them. An effort was made by the *Nar-Whale*, to stir up the *Halibuts*, the *Turbots*, the *Flounders* and the *Soles*, to take some interest in the affair; but, after much speechifying to and fro, they flatly refused to have any thing to do in it; alleging that accustomed as they were, to carry both their eyes on the same side of the head, they were by no means sure, that a

connexion with the Bank might not bring them into a position, in which certain fishes, whom they should not name, would get to the blind side of them.

It was the *Beaver's* daily custom to walk about the *bank*, from place to place, at the water's edge, and either to make surveys, or to receive the various parties which had to make communications to him. On these occasions he was attended by a couple of lively *Dace*, who received messages for him, or delivered messages from him, as the case might be. One day a very long person presented himself having a large flat head perforated with very small holes; the back, and sides, covered with many light coloured spots; and the skin of the body formed into a number of wrinkles, or annular bands, which gave him a worm-like appearance. This person, addressing himself to one of the *Dace* said, Tell the Superintendant that the *Professor of practical repulsion* wishes to speak with him. It so happened that at this moment the Beaver was examining a small cavity in the *bank*, where the currency threatened to sap that part of the foundation; and when the *dace* had delivered the message, he said, *Professor of practical repulsion! Professor of practical repulsion!* Who can that be? Go, and ask the professor's name: and say, with my compliments, that I can not possibly wait on him at present! but that I will wait on him at some other time, or, if agreeable to him, he can make his communication through you! When the *dace* had delivered this reply the stranger said, Tell *Mr. Beaver* that I am the ELECTRICAL EEL: that I can not stay any longer at present, for I have to meet my cousin TORPEDO, to make an experiment in electro-galvanism: but as he intends to come this way shortly, I will make my communication through him. Make haste back with the Superintendant's answer. But it appeared as if the *Dace* was in no condition to move; for no sooner had he heard the words "I

am the electrical eel," than he started as if he had been shot, and shook as if he had been seized with an ague. Recovering himself, however, after some time, he went and delivered the message to the Beaver, who no sooner heard it, than his face underwent all manner of contortions. The *Torpedo*, said he at length, coming here in a few days! This can be for no good, I am sure! What can he intend, but to torpify our proceedings? Run back, *Dace*, and tell the Professor, that I shall be too much engaged for several days to be able to receive his cousin! Oh, sir! said the *Dace*, quivering; I beg that I may not be sent again to that most alarming personage! On this the *Beaver*, seeing how much the *Dace* was frightened, prevailed on a *Sea-porcupine*, whom he had been consulting about certain small perforations, to deliver his message. Accordingly the Porcupine went, though evidently with no little displeasure; for he blew up his body as round as a bladder, and stuck out his thorns like spikes upon a dog-collar. The Professor however appeared not to notice these indications of spleen; and he even dropped a hint, that possibly he might be able to trace to electro-galvanism, the power by which the Porcupine erected his thorns. The latter however was cold, and distant; and the Professor and he parted with the customary civilities of learned and polite society.

Ever since the question of *present bank* or *new bank* had been agitated, the Fishes had held meetings, some general, some particular, to consider it: and a few days after this incident, they assembled in greater number than usual for the same purpose. It was remarked that, on this occasion, the *Sturgeons*, the *Barbels*, the *Salmon*, and other great fishes, kept apart from the *Perch*, the *Roach*, the *Millers-thumbs*, the *Smelts*, the *Gudgeons*, the *Minnows*, and the other little fishes, and affected to make a sort of *class* by themselves: whilst the *Salmon-trout* and the *Trout* moved

upon a line between, rather nearer to the little fishes than the great ones; from which, however, they were seen to sidle off, now and then, towards the big class, as if willing to assume importance with them, yet not daring to take any decided step, which might convict them of a design to separate themselves entirely from the multitude. In the rear of this body came a column of *Lobsters*, *Crabs*, *Prawns*, and *Shrimps:* and one of the Lobsters stepping out, informed the *Beaver* that the *Oysters*, *Clams*, and *Muscles*, had instructed him to say, that having *banks* of their own, to which they were much bound, this fact, and their well known quiet habits, must plead their excuse for non-attendance; and that he was empowered to represent them. On this the *Beaver* went, as he was wont to do on these occasions, and placed himself on the end of a beam which jutted a little from the outer slope of the *bank*: the business of the day then commenced; and the discussion soon became warm and animated.

Mr. Beaver, said a *Sturgeon*, I hope that arrangements will be made, both to preserve a good and sufficient fund of genuine native currency, and to keep out the currency which might press upon us from without! Take care, said a *Trout*, that the currency be clear and sound! Mind that you make the *bank* of the reservoir high enough, said a *Salmon:* and with that he gave a spring which took him over the *Beaver's* head, and clear over the bank into the reservoir. I think, cried he, coming head over heels back again, that a reservoir, a trifle more difficult of access than the present, will do! When the assembly had recovered from the surprise into which this *somerset* had thrown them, an *Eel* glided through the crowd, and giggling said, I shall not care about the *height* of the bank, if it be not too *upright!* Then to the astonishment of the assembly, he quitted the water, and wriggling himself up the shelving

side of the bank, soon gained the top, and had crossed into the reservoir, before the *Beaver* could give him a second call to return.

A young sturgeon now came a little forward, and said, I expect, sir, that due care will be taken to make separate ways of entrance for the large fishes, and to construct sluices of proper dimensions for those who are of bulk and importance! Of course smaller ways of approach will be opened for the small fry! Here a slight indication of dissatisfaction was observed amongst the small fish: they were silent, however; and did nothing more than close their ranks, which now presented a dense and formidable-looking mass.

At this moment a *Pike* advanced and said, For the convenience, and security also, of the *small* fish, I would recommend, that a *grating* shall be fixed at the extremity of the ways of approach proposed for them by Mr. Sturgeonet: it may prevent many of those unhappy casualties to which an eager crowd are liable! This proposal caused a general feeling of indignation amongst the small fish, and it might have cost the speaker dear; for a *Thresher*, which had arrived that morning from *Borealia*, appeared to take it in very bad part; and had not the Beaver judiciously put in a few words to draw his attention to another topic, there is no telling what might have been the consequence.

A full-grown *Perch*, however, was not in a humor to let the matter drop so: but setting up his spinous dorsal fin, throughout its whole length, he said to the Pike, That grating, sir, of which you have spoken, would seem more calculated to keep the fish out of the reservoir, than to regulate their entrance into it; and instead of preserving them from unhappy casualties, would rather expose them to the machinations and attempts of those voracious persons who are ever ready to prey on the needy and the helpless. This

speech was received with universal approbation by the small fish; and as to the *dace*, the *smelts*, and the *minnows*, they leapt out of the water by hundreds. When the bustle had ceased, the *Pike*, evidently much piqued, and quite in dudgeon, said, You make a great to-do about this *bank*. I remember the time when the *Sea-lion* and the *Sea-unicorn* held joint-sway over all these waters: there was no *bank* then, although there was no want of big fishes amongst us; and I guess that the small fry jumped and frolicked pretty much as they do now! At the conclusion of this speech the tumult was greater than before, and the Beaver looked exceedingly displeased: so much so indeed, that the Sword-fish, who was near him, was on the point of darting at the *pike*, and would certainly have done him a mischief had not the Beaver restrained him. At this juncture a *Carp*, who, from near the bottom of the bank, had been eyeing the Pike cunningly from the moment when he began to refer to events so far back, rose to the top, and said, Friends, the *Pike* is doubtless a fish that can boast of his longevity; but there are others who have memories as long as his. I can remember when *Mynheer Van-herring-boss-van-mackereel-schuyt, van dogger-bank*, was high and mighty in all the waters of *Nov-Amstelodamia*. Does *Mr. Pike* mean to intimate that he wishes to see that order of things restored?

As the *Pike* was about to reply, the arrival of a stranger prevented him; and all eyes were immediately turned towards this singular looking person. His body was horizontally flattened, and smooth, and resembled a circular disk; round the spiracles were several fleshy indentations; his teeth were small, and sharp; his tail was short, but fleshy; and his color, was that of a fawn, marbled with black.

As the stranger stood in the midst with a sort of sullen silence, apparently giving no heed either to the big fish on

the one hand, or to the little fish on the other, the *Beaver* said, Will you have the goodness, sir, to inform us of the motive of this visit? Still the stranger was silent, and looked gloomy, heavy, and louring. On this the Pike, thinking to make himself popular, glided towards him, and slightly touched him: but no sooner had he done so, than he fell into convulsions, sank to the bottom, and lay as if gasping for life. The Salmon, seeing this, and thinking that the *Pike* was hoaxing them, approached the stranger, and touched him with his tail; and in the next instant, he was seen kicking, and floundering, amongst the big fish, as if he thought they had laid a net for him. On this the *Beaver* again addressed the stranger, saying, May I crave your name, sir? To this address the stranger, scarcely opening his mouth, said with an inward, sepulchral, voice, I am the *Torpedo!*

Instantly, from thousands of gills echoed the tremendous word; and *Torpedo! Torpedo! Torpedo!* resounded throughout the fishy multitudes. The big fish dashed off to the left; and the little fish, on the right, threw themselves on one another, heaps upon heaps; and such was the tumult, that had a *Nantucket* man been present, he would have thought the fishes all gone mad. In short, none seemed to have any presence of mind but the *Beaver*, the *Sword-fish*, and the *Thresher*. After some time had elapsed, and before order had been entirely restored, the *Beaver* gave a signal to the Sword-fish and the Thresher, and they placed themselves between him and the Torpedo: then addressing himself to the dull stranger, he said, You observe, sir, that your presence has been the cause of some disturbance. If you are *charged*, as I suppose, with any thing from Mr. Professor *Eel*, I request that you will communicate it to—to—to—that is, I request that you will defer the communication till some other opportunity: for I really think that

the assembly would be *shocked* at finding the business of the day further interrupted! To this request the Torpedo merely replied, Your servant, sir! then subsiding, he disappeared. Order having now been entirely restored, the *Beaver* rose, and placing himself on his trowel-shaped tail, like a sailor sitting on a stock-fish, he gravely addressed the vast assembly as follows.

"Upon the two parts of the important question *present bank* or *new bank*, I shall not venture to offer, at present, a decided opinion: *this* however, after the example of a person of considerable authority, I will observe; 'Much may be said on both sides.' Upon the various opinions which have been delivered to-day, I consider myself bound, as chairman, to make a few remarks.

"Before I quit this undertaking, I hope to leave a *bank*, that shall be capable of enduring any pressure, whether of currency tending outward from within, or of currency coming in from without; and which shall also preserve, as *Mr. Sturgeon, sen.* observed, a good and sufficient fund of genuine native currency. At the same time, I must beg leave to say that I see no reason for being jealous of currency from without. If it be good, it will mingle well with ours; and our fishes can swim in it, and turn it to good account. For the currency itself, I, of course, cannot be answerable: but as to the *bank*, so far as may depend upon me, you may rely upon its being as sound as a roach!

"As to making the bank high enough to keep out every bold pretender, like the *Salmon;* or upright enough to keep out every sly intruder, like the *Eel*:—this is what no reasonable man will expect to be done absolutely. I will do my best; and if any one, who shall come after me, shall improve upon what I shall have left, I, from this moment declare, that he has, by anticipation, my thankful consent.

"With respect to the proposal for making separate ways

of entrance for the great fishes, and the little fishes, I unequivocally declare, that I am, and ever shall be, decidedly against it. Where the big enter, the little will be able to enter easily, and in greater numbers: and sure I am, that the greater shall be the number of the little fishes benefitted by the *bank*, the greater will be the benefit of it to the big fishes also. By this I would be understood to speak of that benefit which they will have a right to expect to derive from it; and which is the only benefit that, in all my arrangements, I shall have in view.

"As to the *Pike's* proposal for a *grating*, I hold it to be unworthy of any other notice, or remark, than that with which the *Perch* so properly commented on it. If we cannot be delivered from fishes that lie in wait to make others their prey, let us at least endeavor to provide means of help for those who are, or who will be, the most exposed to their rapacity.

"To conclude, then, my friends! My whole endeavor shall be, to leave a *bank* that shall become an equitable means of help to the whole community; and be of the greatest utility to the greatest number.

MORAL.

When a project for establishing an institution which is to serve a whole community, has obtained a general sanction, the task of framing and erecting it devolves, almost always, on certain persons who belong to that portion of the community to which custom allows the denomination of THE HIGHER CLASS. Of these persons it may be said generally, that they suppose their class to have certain peculiar interests; and that they think themselves entitled to use the authority and influence, which their position gives them, to promote and secure those supposed peculiar interests. Of the correctness of this assertion, no one, who has opened his eyes upon the doings of men, will make a question: for go where we will, we see the business of making laws committed to the *higher class;* and we hear the laws which they make, either speaking openly and

directly to assert, and protect, the peculiar interests of that class; or detailing regulations contrived to bring about, indirectly, a similar result.

Whenever, therefore, a community of freemen are about to establish an institution which is to serve them all, as they necessarily will desire that it shall be fitted to be useful to every class, no less than to that class, by some of the members of which it will be framed and erected, so they must, in effect, *make it themselves:*—that is; some persons of every class, and especially some persons of every class below *the higher*, must take pains to do every thing which has to be done, in order that the institution may be made, and established, according to the wants of all classes.

For this purpose, then, they must speak, and write, concerning it, publicly and privately, until the *end* for which it has to be established, has been ascertained and declared, and generally acknowledged; and until the *means* necessary for the attainment of this end, have been discovered and brought together: and when the *framers* and *erectors* shall have begun to construct, these same persons, or others competent to the task, must give notice, from time to time, of what has been done, and tell whether the constructors, in forming the institution, have, or have not, kept the proper end of it in view; and whether they are. or are not, working into it the proper means, in such manner that the institution shall operate beneficially for every other class of persons, no less than for their own.

It is true that something may be expected from the *public spirit* of the said constructors: but every man, not of their body, may easily ascertain how much he may reasonably expect from their public spirit, and know whether it would, or would not, be safe for him, and all others like him, to commit to them, unreservedly, and without supervision, the performance of the work required. Public spirit is nothing else but the love of one's neighbor applied extensively: now any man has but to examine his own bosom, and he will find there a cupidity which, at times, and especially at times of strong temptation, is an overmatch for his love of his neighbor; and therefore the knowledge of this fact will be enough, or should be enough, to convince every man, that the public spirit of public men can be similarly overcome; that public men can be biassed towards their own supposed interests, and be tempted to prefer them to the interests of the community; and that the community, if they wish to be well served by such men, must carefully attend to their proceedings, and stimulate them to the performance of their duty, so often as they seem disposed to neglect it.

FABLE LXVIII.

THE TWO MICE.

In defiance of a certain sage's opinion, that "Three removes are as bad as a fire," the habit of annually changing the residence, has become so common in a certain considerable city, that, every first of May, it exhibits the appearance of a town threatened with a siege; so many of the inhabitants then remove, and so many are the waggons, carts, and drays, which are then put in requisition, and employed in carrying household furniture in every direction. As, on one of these occasions, a tenant, having turned the key in the door of the house which he was quitting, and taken it out, was walking down the *stoop*, to deliver it to the landlord, a Mouse said to her little one, Come, child! this is no longer a place for us:—the wife of that man, with the economy and good management which he so much commends, has not left a heel of cheese, a scrap of bacon, or a candle's end, from the cellar to the garret. Your aunt has often spoken to me of the good cheer which she and your cousins enjoy where they are; and she has assured me, that they have nothing to fear there: For, said she, our cat is a pet of a pet-daughter, who feeds her from her own plate, nurses her half the day, and secures for her a corner of the hearth-rug, of which she has the undisturbed possession until the young lady's brothers return from school in the evening;—but even then, added she smiling, there is no reason for alarm, for the mother interferes, and Mrs. Puss is allowed to retire to the sofa.—This very evening, therefore, we will set out for thy aunt's dwelling: she lives, as I have told thee, several *blocks* from here, and the journey is too long for us to make at once; but we will try to get a

lodging for the night, in the house which thou seest yonder. The Mouse spoke of a large frame house, which stood across the line of a street that a party of workmen had lately begun to open.

After this discourse the two Mice endeavored to make it out with the crumbs which the late tenants' last breakfast had left; and at night-fall they ventured forth, and, after two, or three, rather severe frights, arrived at the house of which the dam had spoken; and slipping in unperceived, they found a lodging behind the wainscot of the dining-room on the ground floor. Here, peeping through a chink, they saw the family at supper; and they noticed that a chubby boy, whose plate his grandmother had overloaded, was dropping pieces of pie from an overfilled spoon, which fell under the table. After the family had retired to rest, the two timid interlopers listened till not a sound was to be heard within except the ticking of the clock; and then, having found an opening into the dining-room, they made a hearty meal on the scraps which lay scattered under the table.

Very early the next morning, as the two mice were in the midst of their first nap, the young one was awaked by a noise, which she soon perceived to proceed from the voice of a man on the outside calling aloud to others; and almost immediately afterwards she felt the house moving. Quite in a panic, she jogged her mother, and cried, Mother! mother! the house is moving: let us go instantly. What ails thee, child? retorted the dam peevishly. Oh, mother! replied the young Mouse, the house is running away: don't you feel it? I do feel something like motion, replied the other: but what of that? Look through the chink, and see if the family are up! The young Mouse went accordingly to spy at the chink in the wainscot; and having returned, she reported that the family were all at breakfast; and that

the chubby boy, and two little girls, were running, to and fro, from the table to the window, and clapping their hands, as if they were greatly amused by something in the street. Quiet thy unnecessary alarm, then, said the mother; and let us try if we can discover what it is which so much amuses the children: perhaps this may be the same thing which is moving the house. Without any great trouble, the two mice found a peephole through which they saw a party of men who, under the directions of *Mr. Safelift*, the noted *house-mover*, were employed, with rollers, levers, screws, and a capstan, in moving and turning the house, to place it, at several yards distance, and with a different aspect, on one side of the new street.

After the Mice had satisfied their curiosity, and had turned to go back to their hiding-place, they saw the house-cat not far off, as if on the look-out for prey. On this the mother said, Now, child, strictly attend to what I say: follow me closely, and I will lead thee safely beyond the power of that cruel enemy. The young Mouse, however, giving way to her fears, neglected her mother's injunctions, ran hastily through an opening in the wainscot, and, before she could return, was seized by the unsparing mouser.

MORAL.

In the journey of life, young persons, and persons of limited experience, are brought, now and then, into a position which is new to them, and has risks and dangers with which they are unacquainted. When, on any such occasion, the risks and dangers of the position begin to show themselves, the young and inexperienced ought to endeavor to check their rising fears, and to watch the conduct of the older and experienced persons, who are with them in it, and regulate their own conduct by what they see them do: for as they will have reason to believe that these persons, generally speaking, both intend to secure themselves from harm, and know best what themselves, and others similarly situated, have to do for this purpose, so they will have equal reason to believe, that they will do

the most, and the best, for avoiding the ill which is threatening them, by observing their conduct, attending to their counsel, and following their example. It should be carefully inculcated on young persons, that the only *fear* which can be useful to them, is *the fear of doing evil.*

FABLE LXIX.

THE TWO POODLES.

A gentleman, who lived in a certain city, and was, as many of the persons so called are, a sort of an idler, owned a Poodle; and having found the dog very apt to learn, and being himself rather given to drollery, he had taught him many little tricks, and, amongst them, the trick of taking a penny in his mouth, and buying with it a part of a *pluck*, or some other mess of dog's meat. It so happened that a country cousin of the said gentleman, who owned a dog of the same species, came to town to visit his relative, and brought his dog with him: the two dogs were not long, of course, in making each other's acquaintance; and the next morning the *country-dog* accompanied the *town-dog* into the street to buy some meat, the latter having received, on this occasion two penny pieces instead of one. As they went chatting along, they came to a *stall* over which was written, "*Nice dog's meat for sale here.*" On seeing this advertisement the *town-dog* stopped; but having just noted the different parcels exposed for sale, he trotted on, and his companion followed him. Very soon afterwards they came to another stall, over which was written "*Nice, fresh, dog's meat sold here.*" You'll buy here, won't you, cousin? said the *country-dog*. Not I, believe me, replied the *town-dog*, and trotted on. Presently afterwards they came to a third stall, over which was marked, in large letters, "*Nice,*

fresh, sweet dog's meat for sale here." Well, said the country Poodle, here you have "a right smart chance" indeed! But, to his great surprise, his companion did not so much as look at the overpraised commodity, but hurried past the stall, keeping his nose to windward all the while, and went on, till he came to a smaller stall, over which was simply written, "Dog's meat sold here." At this place the *town-dog* stopped, and laid down his twopence; when the *meat-man*, seeing how the case stood, gave to each dog a pennyworth, and both then retiring to a convenient spot, made a comfortable breakfast.

As the two dogs were returning homewards, the country Poodle said, Cousin, why did you come so far for your breakfast? We passed three stalls, at each of which I read, that you might have bought a *nice* mess of meat. Even so, replied the other: I read the same thing; and this very fact was the reason why I did not stop at either of them. My experience has taught me that, where there is a good commodity, the seller has no need to *puff* it: when, therefore, I meet with one of my merchants who praises his wares, I suspect that he knows them to need it; and whenever I come near one of them who cries aloud, and uses many words, to commend what he wishes to vend, I pass, if I can, to windward of him, concluding that the article has been some time on hand, and is, perhaps, a little the worse for keeping. Did you not hear what my master said to your's yesterday evening, when they were talking about the frauds practised in this great city? I was so tired with my journey, replied the country Poodle, that I was half asleep all the while, and could not listen. What did he say?

He said, replied the other dog, that what with custom-duties, and excise duties, many of those articles which are, or have become by habit, necessaries of life, are so enhanced, that the venders are continually tempted either to offer a

counterfeit for them, or to adulterate them; and the degree in which offences of this kind are committed, may generally be pretty nearly estimated by the quantity of the expressions used to cover the unfair dealing. In the space of five hundred yards from this house live three tea-dealers: on the window of the nearest you may read *Real tea sold here:* on that of the next, *Real genuine tea sold here:* and on that of the other, *Real genuine unadulterated tea sold here.* Now, sir, I would wager a hogshead of *claret* against a like quantity of *cider*, that one-third of the pretended tea sold in the nearest shop, is a home-produced vegetable; that not above one-half of what is sold in the next, is of foreign growth; and that five-sixths of what is sold in the other, never saw China at all, or had any thing to do with it. No, sir: if you want to buy any thing in this city, go to the tradesman who simply says, he has it, and judge for yourself; and if you needs must buy among the *puffers*, go to the one who employs the fewest *epithets*.

MORAL.

Taxes are so much of the means of subsistence taken from those persons by whose labor they were produced, for the use of those persons who manage the public affairs. Where the persons of this class are not duly controlled by those whose affairs they manage, they take, of the products of their labor, not only what they *want*, but, so far as they can, what they *wish* also: that is, not only the necessaries, and conveniences, of life, but its luxuries also. As might reasonably have been expected, this extortion brings about a corresponding reaction, and those who are made to pay the unnecessary tax, study how they may recover its equivalent from those who receive it: and *this*, as they find opportunity, they accomplish by selling to them the various articles which are required by their daily wants, either counterfeited or adulterated; charging them a price for the counterfeit, as if it had paid the tax levied on the genuine article, and thus making them refund either the whole excess of the tax levied on the genuine article, or a part of it.—In this way of mismanagement, the administrators of the affairs of a certain nation, which is un-

questionably the wealthiest on the earth, have encumbered it with all manner of financial difficulties; have made so many of its members poor and wretched, that alike unwilling to hear tell of their wants, and to relieve them, they are contemplating the measure of sending them away by thousands; and have so multiplied the temptations to practise deception in selling the necessaries of life, that there is scarcely one of them who does not suspect, and almost believe, that in many cases, for every quantity of a genuine article which he buys, he pays one price, and either the fourth, the third, or the half of another; and is, besides, made to take the fourth, the third, or the half of the like quantity of some trashy imitation, which he would not, willingly, have accepted at any price. If the abuse of public power cannot correct itself, it can, at least, work the punishment both of those who practise it, and of those who permit it to be practised; and the experience of mankind is continually showing, that the people who suffer their magistrates to govern amiss, find in privations and penalties, the consequences of that misrule, the chastisement which their indolent consent in wrong doing has merited. It is not long since a proposal was made to a certain people, to allow their public administrators to collect a surplus revenue, and to distribute it, at their discretion, for the public advantage. Should this scheme, or any like it, take effect, the said people may expect, before very long, to find themselves called on to set a price on their various political advantages, and to sell them, one after another, *for their own money.*

FABLE LXX.

THE FARMER AND THE STUDENT.

On board the fast-sailing packet *Cutwater*, Captain *Near-the-wind*, bound for the *Carboniferous Islands*, a number of passengers had embarked with the intention of visiting the great metropolis of those celebrated marts of commerce. Amongst these passengers were a young Farmer, who had been called to the *Old Country* to receive a legacy; a cousin of his, a young Student, who, having a turn for legislation, wished to see, with his own eyes, how laws were made, and

administered, by older communities; and four other persons who, if their designs in making this voyage were exactly similar, expected to accomplish them by very different means. One of them reckoned on making a fortune by offering to produce from a monochord, as great a variety of music, as any other performer could produce from a tetrachord: another hoped to profit by exhibiting a talent, or power, of *second-sight*, by which if any person would present to him a closed book, he was to look through the binding and read the title-page: the third intended to make an estate by imitating various human utterances, and letting the folks beyond sea hear, how the fiercest, and the gentlest, tongues of his country, expressed their displeasure or their satisfaction: and the fourth calculated on bringing back a bag full of pieces of gold, in return for a bag full of peas, which he doubted not to dart through the eye of a netting needle, with better success than his who, of old, displayed a similar talent before a warlike Macedonian prince.

After these passengers had been a few days enclosed within the same planks, and a strong northwester had shaken them well together, the Farmer, by dint of *guessing* and *calculating*, had learned the peculiar qualifications and expectations of the four passengers last mentioned; and thenceforward they were frequently a subject of conversation between him and the Student. I am surprised, said the Farmer one day, to the Student, that these persons should be going yonder with any expectations of making their peculiar talents profitable! How so? replied the Student. Why! rejoined the other, not one of them proposes to do any thing useful: and I have been told that the folks there set a high value on the maxim, that *Only what is useful, ought to be requited with what is useful.* That maxim, answered the Student, may be, for any thing I know, greatly esteemed by that people, as a part of a *theory;* but

I cannot find that they make any more account of it in *practice*, than some of our States make of the maxim that *All men are born free and equal.* No, no, cousin: if each of those fellow passengers can only raise a belief that such a talent as his has never before been witnessed, that it is *unequalled*, *unrivalled*, *unparallelled*, he will reap something handsome from the exercise of it; although *this* should have been of no more use to the spectators, than whistling would to your *Indian!* You may be right, replied the Farmer:—but even then I don't see how any one of these persons is to make a fortune, as each of them expects to do; for the people there are said to be overloaded with taxes, and impoverished by exactions, and I cannot but believe it, for they come to our country, as you know, by thousands; and *this*, I guess, they would not do, if they could obtain the means of subsistence where they are. But if they be thus poor, what can they have to give merely for seeing, or hearing, what, as you have intimated, would no more help them, than to hum a tune to my *corn*, either at seed-time or harvest, would help me? Cousin Buckwheat, replied the Student, thou art but a simple tiller of thy paternal fields, and a simple keeper of thy paternal flocks and herds; and although thou hast had, *every once in a while*, the advantage of breathing the expansive air of our great *Connect-and-cut* University, thy mind, I perceive, has reached but little beyond thine own furrows, and thy knowledge of men and things, has comprehended little more than the art of raising a few esculent substances, and the fact, that even learned men will buy them, and needs must eat them! Well, then, most learned sir! replied the Farmer, laughing: will you have the goodness to impart to me something from those vast knowledges with which you, in taking in my *meal*, *beef*, and *mutton*, at the door of your stomach, have so learnedly filled your very capacious un-

derstanding? It pleaseth me so to do, rejoined the Student; and the rather, as I perceive that thy propinquity to the children of *Alma Mater* is, at length, beginning to sharpen thy wits! Open, then, the doors of thy understanding, and be instructed.

Know, cousin Buckwheat, that, by a cunning device, the laboring classes of the Carboniferous Islands are held to be in debt, on account of expenses incurred in national wars, and for certain other matters of national concern, to a very large amount; and to owe this amount to certain of their own fellow countrymen who are called national creditors: that as they are confessedly unable to pay this amount, it is reckoned a *principal*, on which they are to pay annually an *interest:*—that this interest is equal to about a fourth part of the annual product of their labor: and that the taxes and exactions, of which you spoke not long ago, are the means by which this part of the annual product of their labor, is taken from them, not in kind, but in money. Of this money, so collected, a fund is afterwards formed, and then distributed amongst the said creditors, some of whom receive very considerable portions of it, and others portions not so large. By virtue, then, of this mode of distributing the greater part of the revenue of the country, many persons who, from January to December, neither labor, nor think of laboring, have incomes large enough to purchase not only the necessaries of life, but also a great variety of those luxuries, and showy trifles, which a capricious appetite suggests, and with which vanity is gratified; and as idleness and wealth bring on indulgence, and indulgence leads to satiety, they are ever on the look out for something, they scarcely care what, to excite them, and take them out of their tedium, and are willing to pay for whatever will thus, for a season, deliver them from themselves. With these *data* then before you, you can correct your opinion

respecting the prospect which lies before these four fellow passengers; for you must now perceive that in front of them is a garden which, if only they can obtain the key, can realise their hopes of gathering, before they return, a basket full of *golden pippins*. However, to help your tardy conception, I will tell you of what lately befel a foreigner in that country. He went there, and made his talent known, and the exercise of it was liberally requited: he was poor when he went, and the country, as you have heard, has in it the poorest of the poor; yet so greatly did he please the wealthy class, that they sent him home with money enough to buy a large estate. Now, guess, my early-rising and laborious cousin, what he did for them! Why, replied the Farmer, after some consideration, perhaps he taught them to raise larger crops, with the same outlay of seed! *No!* Perhaps he introduced some new roots amongst them! *No!* Perhaps he showed them how to improve their cattle! *No!* Well, then, it may be, that he showed them how, instead of sending their poor abroad, they might make them rich at home, by *giving* them the lands which, now, the rich refuse to cultivate! *No!* Well, then, what other benefit did he confer upon them? *He fiddled, for them, on one string.*

MORAL.

Although we can all plead the cravings of a selfish nature, in extenuation of the wrongs which we commit, and the privations which we cause, the rich are to be told, that, when they bestow on the inventors and executors of amusements, any part of that wealth which they derive from the LABORIOUS CLASSES, whilst they are withholding from these classes any part of the necessaries of life, they perpetrate many offences in one: they arrogate to themselves a power of bestowing what is not rightfully theirs; they defraud the laborious man of his due; they tempt him to doubt if justice exists any where; and finally they goad him on to try any means, however violent and lawless they may be, to recover what he not only knows to be his, but feels to be necessary in order that he may be relieved from the pressure and misery of want.

FABLE LXXI.

THE POINTER AND THE BEAR.

A Pointer, who was accompanying the son of a great Contractor on a *grand tour*, was, some how or other, separated from his master in a certain forest, and lost in the midst of it. After having wandered about for several days, until feeble, weary, and almost starved, he could scarcely draw one leg after another, he found himself, just as he had struggled through some brush wood, in the presence of a lean and hungry Bear. Perceiving that he could not escape, he laid himself down on the grass, and remained quite still, till the Bear had come up to him, and smelt him: then, raising his head a little, he said, Fellow-traveller, I am a poor, lean dog who have lost my company and my way, and am all but starved to death: I do not ask your help, for I perceive that you have almost as much need of assistance as myself; but I will venture to suggest to you a plan of life, which might ensure to you, and to me, a comfortable lodging, sufficient food, and good treatment! Speak on then; said the Bear gruffly.

Not many days ago, said the Pointer, purposing to introduce his subject warily, I saw one of your relatives, plump, hearty, and happy, amusing himself and amusing others. Hah! replied Bruin: and where was that? In a very famous city, answered the dog, cautiously observing the Bear, to see what effect the mention of the city had produced. *Bruin*, however, only looked thoughtful; and he seemed as if hunger had almost entirely subdued his fierceness. And how, said he, after a pause, am I to reach that city safely: and then who will ensure me a good reception in it? Oh! leave that to me, replied the dog: if you will

only lead me out of this forest to the town through which I passed before I entered it, and which is on the sea-coast, I will procure some food for us both: and then I will point out the means by which both of us may cross to the city of which I spoke. To this the Bear agreed; and having led the dog to within a short distance of the town of which he had spoken, the latter went in at night-fall; and having found some pieces of bread, and other remnants, he carried them out to where the Bear waited for him: there they supped as well as their fare allowed; and thence they retired into a thicket for the night.

The cravings of hunger having thus been in some degree appeased, our two quadrupeds errant could now turn their thoughts towards a plan for the future; and *Bruin* said to the Dog, Well, friend, what are the means by which you propose to bring me to the good quarters of which you spoke? My plan, replied the Dog, is this. We must contrive that you shall be taken, without harm, by some of the men who are on the look out for such adventures; and this we may effect as follows. To-morrow morning you shall lie down under a bush near the road-side; and so soon as any of the market-people come in sight, I will run round you, and bark at you, and thus draw their attention to you; and you, growling at me, and moaning, shall continue to lie still, as if you were hurt and unable to rise. The market-people doubtless will conclude that you have been wounded; they will make a report of their discovery in the town; you will speedily be surrounded and captured; and I, of course, shall be taken into favor, as having led the way in so successful an enterprise! Very clever, indeed, replied the Bear: but is there nothing else to consider, *Mr. Point-well*, besides the dangers of the capture? I understand you, *Mr. Shaggy-hide*, rejoined the Dog, having now dismissed his fears and become quite familiar: but only look

at yourself by this clear moonlight, and then ask yourself what you can have to apprehend from the most indiscreet cupidity. You are right, friend, replied the Bear, after a pause: many of my relatives have, to be sure, been killed after capture; but I have neither flesh fit for a ham, nor fat fit for ointment; and thanks to starvation and the thorn-brakes, my hide is so out of condition, that it would hardly pay for the trouble of flaying. After these reflections, our wearied travellers fell asleep, and awoke not till the feathered songsters of the forest had begun to tune their pipes to salute the rising sun.

And now the two plotters having proceeded to put their plan in execution, every thing fell out as the Pointer had predicted. The Bear, with well-acted distress, suffered himself to be taken, and the Pointer, following him, was accepted readily by the captors; who, in a very few days, embarked them both in a vessel bound for the city of which he had spoken. Here *Bruin* was delivered into the hands of a skilful *artiste*, who prepared him for the public; and then, after having been announced by handbills and placards, as a *nondescript*, a creature never before seen, a wonder that Nature had never worked before, he was exhibited in a room fitted up for the purpose, with the far fetched and somewhat altered name *Bonassus*. And now the affairs of the *junto* went on most prosperously: the *journalists*, the *publicists*, the *semi-naturalists*, and the *demi-semi-naturalists*, all declared, in different ways, that the *Bonassus* was a very extraordinary creature; that they were, indeed, quite at a loss for a *genus* to which to assign him; and that, therefore, they must be content with recommending their readers to see him, and to judge for themselves. Accordingly the public were not slow to satisfy the curiosity thus raised: visiters, after visiters, went to see "the surprising creature," and left their money to regale him, and his de-

ceptive coadjutors. But no deceit can last always, and some deceits are of very short duration: *this* indeed lasted longer than could well have been expected; but it was detected at last, and the profitable imposture brought to an end. A professor of Zoology, having heard the Bonassus described in a company of learned men, considered it to be his duty to go and examine him. With his suspicions already awakened, he went, the next morning, to visit the nondescript; and after a close inspection of his head, feet, and skin, to the great dismay, and confusion, of the showmen, he pronounced Bonassus *a shaven bear*.

MORAL.

A certain man who was eminently a poet, a moralist, and a natural historian, and who had expansiveness of mind, capaciousness of understanding, and gifts of knowledge, beyond the men of his time:—this man said, "There is nothing new under the sun: the thing that hath been, it is that which shall be; and that which is done, is that which shall be done. Is there any thing whereof it may be said, See, this is new! It hath been already of old time, which was before us." Now, however much any may be disposed to question, if this assertion could be as correct when applied to the present time, as it was in the days of Solomon; yet even these persons might reasonably be required to admit, that the assertion can furnish, at all times, a reason for careful examination, whenever any principle, maxim, or object, is offered either for consideration, or use, as something, quite new, never before known, heard, or seen. As to the many objects which almost from day to day, are thrust forward as absolutely and altogether new, it might be enough to say of each one, figuratively, perhaps it is a *shaven bear*.

FABLE LXXII.

THE GUITAR.

A certain married lady was what is called *a woman of a high temper;* and she did not scruple to make her husband feel the acridity and hastiness of her spirit, by tart remarks, sharp replies, and angry expostulations, whenever he came home a little later than the appointed meal-time; or was not punctual in fulfilling his engagement to walk with her; or, on any other point of their domestic concerns, acted in a manner at which she chose to take offence. The husband, like a prudent man, bore with his testy wife as patiently as possible, and did all he could to keep her from breaking entirely the peace of their union, either by listening to the ebullitions of her ill-humor in silence, or by taking a favorable opportunity to show her the unreasonableness and undutifulness of thus putting to risk the affection of the man whom she had professed to love and promised to honor, and of hazarding her own conjugal happiness as well as his. Finding, however, that his oft-repeated counsels and kind remonstrances had failed to produce the desired effect, he cast about in his mind, how he might find some indirect mode of conveying to her the advice and admonition which she continued to need; hoping that such a mode might prove more efficient than the one which he hitherto had employed: and as love is diligent, sagacious, and persevering, he was not long in hitting on an expedient which seemed likely to suit his purpose.

This Lady was a good performer on the guitar: she possessed a well-seasoned and fine-toned instrument, and took great care of it. One day the husband, having returned to dinner a little earlier than usual, took his wife's Guitar out

of the case, and slackened two of the strings. During dinner, some neglect in the cooking was made apparent, and ruffled the Lady's temper; and, as frequently happened on such occasions, the storm of anger which this incident served to raise in her, broke forth against her husband. Hitherto when the Lady, by such an access of passion, had marred her own comfort, and severed herself, for a time, from the only person in the house who could restore it, she had had recourse to her Guitar, and endeavored to tranquillize her mind by its harmonizing chords. She did the same on this occasion, and, to her great surprise, found the instrument far more out of tune, than any ordinary cause of change could have altered it. Without speaking of the alteration, however, she tuned the instrument; and then in following the windings of a *rondeau*, she tried to escape from the painful feelings which her indiscreet anger had excited, and to forget the offence against her husband's domestic peace into which it had hurried her. Two days afterwards the husband performed the second part of his experiment by *tightening* two other strings of the Guitar; and his wife having come to perfect her acquaintance with a new *Air*, now began to suspect that some one of the servants had been tampering with the instrument, and she immediately proceeded to question the housemaid on the point of her supposed delinquency. Of course her inquiries met with nothing but denials, and she was fain to control her displeasure and remain unsatisfied. Four days afterwards she requested her husband to procure for her a favorite *waltz* lately published; and he thinking this a favorable opportunity for continuing his experiment, took care to bring the desired *waltz* with him, when he returned to dinner, and managed to slacken, as at first, two strings of the Guitar. On this day the acquisition of the new waltz, or some other efficient cause, secured the dinner-party from domestic

broils; and after the meal was over, and the Lady had retired to make acquaintance with the musical stranger, her husband remained in the dining-room to await the result of his experiment. In a short time he saw his wife, her countenance flushed with anger, re-enter the room, and advance towards him, holding in one hand the waltz, and in the other her Guitar. Mr. Equable, said the Lady, her voice at the highest pitch of displeasure, some impertinent servant, I presume, has been taking an unpardonable liberty with this guitar; and I expect, sir, that you will not wish me to be insulted by your servants in my own house! Sit down, my dear, replied the husband; I cannot wish you to be insulted here, or any where else: what has happened to disturb you? Within the last ten days, retorted the Lady, some person has three times put my guitar out of tune; and I insist upon your examining the servants instantly, and dismissing the delinquent. I will endeavor to give you satisfaction on this point, replied the husband: meanwhile oblige me so far as to restore to your instrument its wonted power, and to let me enjoy, with you, your first essay on the favorite waltz of the day. Won by the kind and cheerful manner of her husband, the Lady tuned the nstrument; and then applying to it her best skill, she executed the new piece with entire success. After a short pause her husband, regarding her with a mingled look of benevolence and anxiety, said, I have been much gratified with your kind, and I may add, skilful compliance with my request: and now I earnestly request you to lend an attentive ear to a few remarks which I shall offer specially for your consideration.

You hold in your hands an instrument which you highly prize, on account of its power to satisfy you, when, at any time, you wish to draw sweet music from it:—you might yourself be called, by an apt figure, *a harp of many strings;*

you were created to be in agreement with your Author and all your fellow-beings; and you were made capable of yielding to the heart, mind, and ear of every one with whom you have to do, the richest harmony; the harmony of benevolence, intelligence, and gentleness. If then that instrument deserve to be highly prized, of how indefinitely greater an estimation are not you susceptible?— You take pleasure in that instrument because, as might be said, it seems to have a willingness to please you, and pours forth its sweet tones readily at your bidding:—what pleasure, then, should not I take in you, if I found you desiring to please me, and ready to greet me, on the successive steps of our conjugal life, with the kind accents of conjugal attachment?—You spare no pains to keep your guitar in order: you handle it carefully; you rarely leave it exposed where other hands might touch it; and you keep it within a case, that "the wind of heaven may not visit it too roughly:" and this you do because the instrument belongs to you, and lest it should suffer any damage, and fail to give you pleasure. You belong to me by the highest and most sacred of human ties; a tie which makes you entirely and unreservedly mine, as it reciprocally makes me yours. Have I not, then, the fullest right to require that now, at last, you shall begin to take care of your temper, lest, damaged as it already is, it should be totally spoilt, and our intercourse should cease to give me any pleasure whatever?— When at any time, as needs must happen, the weather, or use, has put your guitar out of tune, how prompt are you to restore its concord! how nicely do you touch, and retouch, the screws, and adjust the strings, each to each! and how sedulously do you apply your ear to ascertain that each has gained the proper *interval*, and that all harmoniously correspond! In the different departments of domestic life, faults will occasionally be committed, and accidents

will happen, which might be expected to vex you for the time, and put you out of humor:—but if you would study to tranquillize your spirits, and compose your mind, you might frequently have the pleasure of checking the evil before my return; and you would always have the merit of sparing me the pain, which I commonly now have to suffer, of considering it aggravated by your readiness to quarrel with me, as if I were the author of it.—When, on such occasions, you have irritated your mind, and exasperated your feelings, till you are almost ready to quarrel with yourself, you leave me who, were your conduct different, would have the satisfaction of helping you to bear every trouble, and you fly to your guitar, to try if the outward harmonies of your instrument will quiet your jarring and discordant thoughts, and restore peace to your soul.—I need scarcely remind you, that all the weightier cares of life come first, and most heavily, on me; nor need I tell you that they sometimes make me wish that I had a kind and discreet friend, another self, to whom I could fly from my anxieties, and from whom I might receive that greatest of human consolations, affectionate sympathy. This friend, this comforter, you ought to have been to me; for such was your solemn engagement, when I gave you both my hand and heart: this friend, this comforter, you could have been to me, had your care to moderate your temper corresponded with the vigor of your mind, and the endowments of your understanding. But unhappily, instead of making this great gain, I have incurred a double loss: I have lost the opportunity of securing for myself a wise and tender-hearted companion; and I have taken to myself an associate who, by the violence of her temper, deprives my hearth even of that negative blessing of domestic life, *repose*.—As to the offence of putting your guitar out of tune——here the husband stopped, for he saw that his wife was greatly moved. Her countenance was

flushed, her bosom heaved, and her whole person attested that a mighty conflict was going on within her. At length, unable any longer to suppress her emotions, she laid down her guitar and burst into tears. When the first moments of powerful feeling had passed, the husband drew her to him, and seated her by his side; and there with her head leaning on his shoulder, she said, Only help me to bear this constitutional infirmity, until I shall have learned to correct that naughty temper which, as they say, Nature gave me, and I will give myself no rest till I have become thy kindest and most sympathizing friend.

MORAL.

If those who have a bad temper would but *take* half the *trouble* to correct it, which the indulgence of it *gives* them, they would at once diminish their difficulties one half; and to enable them to bear the remainder, they might confidently reckon on both inward, and outward, assistance and encouragement.

FABLE LXXIII.

THE CARRIER-PIGEON AND THE COCK.

An oft-repeated rumor of thick-coming disasters, had made a farmer determine to remove his family and goods to a more secure place; and amongst the chattels taken away, was a large handbasket in which was deposited a hen with a newly-hatched brood. In the place to which the farmer went, a pair of carrier-pigeons had their nest; and they were then engaged in tending three young ones. After the business and bustle of unloading and *fixing* were over, the hen became acquainted with the carrier-pigeons; and in a few weeks the chickens became acquainted with

their young ones. Some months afterwards the farmer heard such favorable reports concerning his native place, that he resolved upon returning; and as a lively cock-chicken and a hen were all that remained of the brood which he had brought away, and they were of a breed much esteemed, he took them with him.

In process of time the young Carrier-pigeons came into great repute for speed and punctuality; and one of them was sent with a letter to the farm-yard to which the Cock-chicken belonged. After having made a rapid journey, and delivered his despatches, and just as he was thinking of his need to recruit his wasted strength, he saw a tall well-grown Cock, with rich plumage, a lofty crest, and formidable spurs, advancing towards him, and heard himself saluted in terms of friendly recognition.

I cannot be mistaken, said the Cock, in thinking that I am addressing a valued acquaintance, and an individual of the family of the *Outstrip-the-winds:* and I expect that you will remember me as the only remaining cock of a brood which was brought to where your parents were tending you and two other nestlings. To this address the Pigeon replied by a friendly acknowledgment of the Cock as the person whom he had represented himself to be; and the Cock immediately introduced him to his family, then guided him to the barn door, where all the feathered community supped, and, at the close of the day, led him to his roost.

The next day the Cock invited the Pigeon to view the farm-yard. After they had seen the different *Roosts*, the *Coops*, the *Styes*, the *Stalls*, and the *Stables*, and were proceeding towards the *Garden* and *Orchard*, they passed a circular heap of stones, so laid that the heap was largest at the base and smallest at the top. When the Cock and the Pigeon passed by, several of the roosters were engaged in lifting, and pushing, a stone of a peculiar form, with the

intention of setting it at the top of the heap; and the Pigeon inquired what the heap signified, and for what purpose the roosters were raising that stone. To this inquiry the Cock replied, that the heap had been formed by all the feathered inhabitants of the farm-yard, to commemorate the exploits performed by them when they were headed by a noted cock who, not long ago, had been their *Chief*.—What were these exploits, asked the Pigeon. They were, replied the Cock, very many severely contested and sanguinary battles, which we fought with the fowls of the neighboring farm-yards, by means of which our leader acquired such power and influence, that not only was he *cock of his own dung hill*, but almost equally absolute in them: so that *his* glory and renown, and *our* many victories, made us the dread and envy of birds of every feather. And *so* that peculiarly shaped stone, said the Pigeon, is to commemorate your Chief, and to be a perpetual memorial of his, and your uninterrupted success!—That stone, replied the Cock, a little embarrassed, is certainly to be placed on the top of the heap, for a monument of our Chief: but as to his, and our *uninterrupted* success, that is another matter. Was it not uninterrupted, then? asked the Pigeon. Why, no, replied the Cock; I cannot say that it was: our Chief got into a quarrel with a tough, and obstinate Drake, who has his nest in the middle of a large pond not far off, and controls the neighboring waters with a pretty tight bill. The struggle was long, and cost both parties many valuable lives; and for a good while our Chief seemed to have the best of it; for he constrained the fowls of all the neighboring farm-yards, to send their best cocks, drakes, and ganders, to help him. However, the sturdy Drake managed, at length, to gain over to his side nearly all the fowls which had used to help our Cock, and a large Muscovy Drake besides; and one morning, having got together a flock of birds of almost

every beak, he broke into our farm-yard. Hah! exclaimed the Pigeon, impatiently: and did not your cock attack them, and drive them back? He attacked them, replied the Cock, and fought them bravely: but, added he mournfully, he could not drive them out. They came on, and came on, until they reached his very dung hill, and he, of course, was obliged to retire. A pause of a few seconds here ensued: after which the Pigeon said pensively, Such is commonly the termination of a cock-fight. But I beg your pardon, friend: I presume that you have brought the history of your Chief to an end! Not quite, replied the Cock, turning away his head; then, as if making an effort against his feelings, he said hastily, Our Chief lived some time in seclusion, and died of a severe disorder, aggravated, probably, by chagrin.

After the two companions had walked forward, in silence, for a short distance, the Pigeon said, I conclude that you have been asked, before now, concerning the design of that heap of stones! Often! replied the Cock. And perhaps I shall not be wrong in concluding also, rejoined the Pigeon, that you have generally been led to give the same information, in substance, which you have given me! In almost every case, replied the Cock. Then allow me, said the Pigeon, the liberty of remarking, that this monument will not produce exactly the effect which is expected from it: or rather, that it will produce an effect on which you, and your companions, are not calculating. How so? asked the Cock. You, replied the Pigeon, only intend to tell by it, how often your Chief fought, and beat, the fowls of other farm-yards; but the recital will necessarily lead those who shall have heard it, to inquire for the end of those varied triumphs, and to learn that, after them, he was entirely defeated by the Drake, and compelled to abandon all that he had gained by them:—hence it will follow, that when the monument, so to speak, shall have done telling of the suc-

cessful exploits of the former, *it will go on to tell* of the more successful exploits of the latter; and that, therefore, if it shall be a lasting memorial in honor of your Chief, it will also be a lasting memorial no less in honor of his adversary.

MORAL.

Attending to the suggestions of Pride, the people who have waged a successful war, call the battles by which they slew, or wounded, thousands of their fellow-men, and reduced to widowhood and indigence, tens of thousands of women and children, their *glory;* and they set up durable monuments which commemorate the cruel deeds by which they had devastated provinces, plundered and burnt cities, and brought the whole train of earthly calamities to desolate a nation made of the same "blood" with themselves. They think not that these deeds of violence were evidences of their degraded condition, common indeed to all mankind, and therefore their *dishonor;* nor do they consider, that those durable monuments are, and will be, really so many *fingers* stretched out continually in scorn, to tell the beholder that, at such a time, the people who made them, were actuated by the worst of human passions: the lust of spoil, the lust of dominion, and wrath fiercer than either.

FABLE LXXIV.

THE PORTER AND THE GENTLEMAN.

One rainy day a steamboat arrived from *Holly-top* at the quay of a city, near which, if implicit credit can be given to names, there either is, or has been, a *Phœnix*. Immediately a number of ticket-porters came on board and offered their services. It so happened that amongst the passengers was a humorous Gentleman, who was habitually almost as ready for a jest as for his meals, and who, being withal of a kindly disposition, could take a repartee in good part,

as well as crack a joke. Looking towards the porters, he said, Which of you *jintlemen* will risk being a shilling the worse by me? This droll proposal excited a general smile amongst the burden-bearing fraternity; when one of them, a ruddy-headed wag, said, An *plaise* your honor, I'll take *your* ticket if you'll take *mine:* it can't be much of a venture *either* way; and mayhap *I* may draw a prize. With these words he shouldered the Gentleman's portmanteau, and led the way to a certain hotel to which he had desired to be conducted.

When they had arrived at the hotel, and the Gentleman had been shown into a vacant parlor, he said to the Porter, Set down the portmanteau, friend: here is a shilling for you. Then addressing the man with somewhat of the air and tone of colloquial familiarity, he said, The people here are noted for *bulls;* and yet I have been told that very many of them scarcely ever taste beef: how is this? The Porter, being now assured that he had a brother droll to deal with, gave way to his own waggish humor, and said, Now, good thoughts to your honor, and fair weather to *spake* them in. The *raisons* of what your honor has asked, are as *aisy* for us to collect, as blackberries from brambles; but we do not get them without some scratches. A certain Grazier, whom your honor may have heard mentioned, draws away most of our large cattle, and a great part of our fodder goes with them; and then he sends his lean calves here to eat up the remainder. Amongst us, these young cattle thrive amazingly; and well they may—for the Grazier takes care that they either shall be turned into good pastures, or be stall-fed:—and when he thinks he can do better for them, he orders them to be driven to pastures nearer home. Your honor therefore can *aisily* judge whether we commonalty are to be supposed to be any better for the said *bullocks* or *heifers*, than we are for our *tithe-*

pigs: we feed them all to be sure; but we are no nearer to getting a steak from the former, than we are to getting a rasher from the latter!

When the Porter had finished his reply, the Gentleman looked as if he expected him to be satisfied with the fee given him, and to depart. As, however, he continued in the room as if he was waiting for something, the Gentleman said, What are you waiting for, friend? Why, didn't I tell your honor, replied the man, that I would risk being a shilling the worse by you? Well, retorted the Gentleman, and what loss have you suffered? Have I not paid you? Sure and you have, said the Porter; and there's no risk, or mistake, about that shilling any way. But haven't you kept me talking here whilst I might have earned another shilling? And haven't I now risked being this shilling the worse by you; for didn't you want me to go away without it? At the conclusion of this address the Gentleman laughed heartily: then giving the man half a crown, he ordered the waiter to let him have a draught of the best ale the house afforded, but to be sure not to let him be time enough, in drinking it, to earn another shilling. Away then went the Porter, laughing as heartily as the Gentleman had done before; and after he had finished his draught, he said to the waiter, Now, Charley, don't you go for to make speeches about me, and say I am a toper, and all that; for you know that your master never caught me tippling here before after this fashion. What's that? said the master, who had overheard the Porter's last words. Why, master, replied the Porter, I was *jist* telling Charley here, to be discreet; and I could have added, that he must not suppose me to be going to bring discredit on the house, by saying that the ale cannot be tasted a second time! Get away, you ruddy-pated droll, said the master: then, turning to the waiter, he added, Charles, if you should happen to see this man about

here to-morrow, you may make the experiment on him, if our ale can be tasted a second time.

MORAL.

When legislators make a law which oppresses a portion of the community, *they* are the cause by which the persons who compose it, are so made *lawless*:—for lawless they are, so far, made in being thus brought under a rule of life which neither justly directing them, nor justly restraining them, has not the nature of LAW, but is an unrighteous mandate, and therefore not worthy to be called a law; and which, yet standing to them in the place of a righteous ordinance, deprives them of what would, and would be worthy to be called, a law:—and lawless they are further made, in being tempted, or driven, as in such cases they almost always are, first to hate that rule, and next to evade, or break, it. There is a nation, consisting of several peoples united under one mixed government, for one of which the legislature has made a law that compels them to support a body of ecclesiastical ministers whose creed a very large majority of them do not approve, whose rites they do not attend, and whose religious authority they deem invalid and insufficient: the same people comprehending upwards of seven millions of persons; the said ministerial body comprehending ministers sufficient *in number* for them all; the said dissident majority comprehending six-sevenths of the whole; and the said support of the said ministerial body, for which the said majority are compelled to contribute, being far more costly than the support which they *voluntarily* provide for another body of ministers whose creed they approve, whose rites they attend, and whose ministerial authority they acknowledge and obey. If this great majority of a people be, in this respect, *lawless*, the blame of the effect, whatever it be, is chargeable to the said legislature, who have given them, *instead of a law, an unrighteous mandate*.

FABLE LXXV.

THE SEA-CAPTAIN AND HIS MATE.

A rough and tyrannical Sea-captain had grown old in the ways of levity and folly, and had seen his son pass over the various grades of *boy*, *younker*, *seaman*, and *second-mate*, to that of *chief-mate*, and outdo him in blasphemous and abusive language and harsh deportment. The veteran, now homeward bound on his last voyage, had been taken ill, and was confined to his berth, where he had felt himself constrained to begin the task of reflecting on the events of his chequered life. One day as he lay on his bed, thinking of the possible termination of an existence in which there had been so much to censure, he heard a noise on deck which he soon perceived to be a succession of invectives and threats uttered by his son against one of the seamen.

It had happened that, in shipping the crew, a religious seaman had been admitted; and that this man, though he was an acknowledged good hand, good on the *yard* and in the *cable-tier*, good with the *marlin-spike* and the *serving-mallet*, good at the *bow* of the boat or in the *stern-sheets*, and even, at a pinch, good in the *caboose*, yet, because he read his Bible on Sundays, had once ventured on a psalm-tune, and never used blasphemous language, and, more than all, had been charged with being a member of a temperance society and had not denied it, had become an object of dislike to the vicious and turbulent Mate. After the severe service of wooding and watering the ship at the last port, in which this man had been coxswain of the long-boat, he was taken ill of a fever, which had threatened his life: but the vigor of his constitution, unimpaired by excess, had gotten the better of the malady; and he was now recovering

slowly his health and strength. Having heard the Mate call out, The sun's up, he had come on deck to learn what the observation had given, and was sitting on the *booms*, enjoying the pleasant freshness of a brisk *trade*. Something having gone wrong in the forenoon, and greatly irritated the Mate, he no sooner saw the convalescent seaman, than he chose to vent his spleen against him.

Well, sir, said he haughtily; and how long is this sickness of your's to last? We shall get nothing more out of you, I suppose, this trip! I hope you will, sir, replied the seaman: I expect that in another week, by God's blessing, I shall be able to take the helm! Another week! exclaimed the Mate: you are able to take it now, for any thing I see: if you had half as much mind to your work, as you have to your grub and your pay, you would have returned to your duty before now. However, as father says, some folks read the Bible "*to take others in;*" and when one has got a psalm-singer, one may reckon that one has got a skulker! Your father never held such language to me, sir; nor would he at this time, I am sure, replied the seaman. Do you reply to me, sir? said the Mate, jumping from the capstan-head on which he had been sitting; I'll kick you to your hiding-place presently. At this moment the sonorous voice of the Captain was heard from below, calling out "On deck, there!" and the Mate having answered as usual, he was ordered to go to the Captain's cabin.

When the Mate entered his father's cabin, he found him lying on his bed, his head resting on one hand, and his countenance flushed with anger; and scarcely had he had time to say, What did you want, sir? when his father vehemently rejoined, How often, sir, shall I have to insist on your not using this violent and abusive language to the men? As to Bob Staysail, you know him to be one of the

best hands in the ship, and as unlikely to be a skulker as yourself: and it was a shameful and cowardly act in you, to threaten to kick him. Besides, what have you to do with his Bible, or his psalm-singing, since they never made him neglect his duty? I think it was an unmanly thing to jest on such serious matters with a man who is not able to answer you as he might choose to do. But you are always overbearing and turbulent, and more fit to be a *swabber* than a *mate*. Here the old Captain concluded his angry address, which had produced very different effects on the mind of the Mate. When he heard his father rate him for being violent with the men, he felt disposed to jeer him: when he heard him talk of Staysail's Bible and psalm-singing, he was puzzled by the doubt, whether his father was not joking: but when he heard himself compared to a swabber, anger prevailed over every feeling, and thought, of filial regard, and official subordination, and he answered accordingly. If, sir, said he, my mode of treating the men does not please you, it is not mine. I learned it I suppose: and I guess that I shall have to continue it, until I see a better. As to my talking about Bob's Bible and psalm-singing, I never suspected that you would care a rope-yarn for either. I have often heard you quote from the Bible to be sure; but always as if you were using it for the whet-stone to a jest; and times without number I have heard you speak of psalm-singers, as if all such persons must necessarily be either fools or rogues. If, therefore, my behavior displeases you, why the rope lies, wrong or right, just as one coils it, you know, sir! You are an insolent jackanapes, retorted the Captain, his choler rising under the habitual impulse of pride:—but here he suddenly stopped; for his conscience, newly awakened to its office, now told him, that the indirect reproof of his son had been deserved; and that all the evil which the young man's conduct exhibited, was

only his example acted over again, and made somewhat worse. And this sad conviction came to his mind with such force, that unable to master his feelings, he turned towards the inner side of the berth, covered his face with his hands, and wept aloud. Hard hearted as was the Mate, he witnessed not his father's distress without some compunction: quitting his cabin, he called to the second mate "to look out" for him, and went into his own, where he remained alone and still for several minutes.

After this incident, there was an evident change, for the better, in the Mate's conduct: he was more attentive to his father, and less violent towards the men; and before the ship arrived in port, he was not, by one half, so blasphemous and abusive in his language, as he had used to be. The day after the ship had arrived, and when the crew were about to quit her, the Mate went up to the religious seaman, and said, Bob, you are a good seaman; that is known from stem to stern: and I believe you to be a right honest fellow besides. I have said some hard things to you: but give us your hand, Bob; we must forgive and forget, you know. Father says, that he shall give over the old ship to me. If you should be in port when I am fitting out, and want a berth, why come to me, that's all.

MORAL.

Often it happens that, when men have long given a bad example, and, beginning to smart under the effects of it in the conduct of those who have followed it, would screen themselves by inculcating a good precept, they have the sorrow to find, that late good advice, however good, has not power to contend with habits which are the consequence of an early and long-continued bad practice.

FABLE LXXVI.

THE MENAGERY.

One night as the Beasts in a certain Menagery, after having been fed, were reposing themselves in silence, and nothing was heard throughout the long exhibition-room, but the occasional jingling of a monkey's chain, a striped Hyena took this opportunity to vent his spleen against the larger of two Elephants which belonged to the *collection;* a ponderous creature about eight feet and a half high, and weighing over 7500 pounds, which occupied a part of the floor opposite to his cage. Following the bent of his morose disposition, the parti-colored churl thus addressed the ivory-bearing Wonder of the Caravan.

For several weeks, *Mr. Ponderous*, I have found it very difficult to refrain from expressing to you the dissatisfaction which I have felt in considering that utter prostration of mind, of which your habitual conduct gives the evidence. Not content with permitting the Keeper to slap with his hand your creased, and almost cracked, hide, you allow him to touch you with that detestable *twisted cow-hide whip* of his: and you even permit strangers to take many sorts of impertinent freedoms with you. No longer ago than yesterday, for instance, I saw a *chump* of a man, with no indication of *high-standing* about him whatever, grasp the end of your trunk with his left hand, and then shake his right fist in your face, on no better title, I suppose, than his having just regaled you with an apple. And this very morning, what a pretty figure did you cut when, at the command of the Keeper, you first sank upon your hind knees; then poking out your clumsy fore legs, lowered your bulky body until, after many sinkings and shiftings, you had laid your-

self on your right side; the Keeper pompously crying out, This is the way in which they take repose; and you looking, all the while, like a huge heap of cinders covering the ends of four charred door-posts. And then, when you had heaved yourself up again, how did you flap your broad leathern ears to and fro, while the officious whip-man was throwing potatoes into your mouth, as fast as yon monkeys would throw apples one to another, if they were loose in an orchard; concluding the performance with those strange indescribable squeaks, which sounded as if you were laughing in your trunk at the crowd which had been paying to see your awkward gambols. Do you think that I would submit to be treated in this way? No: the Keeper never ventures his hand within the bars of my cage; nor can he boast of my having done one act to please him, or of my having given him one token of submission.

To be sure, I am bound to admit, that your servile conduct is not without its resemblance in this sad place of captives and jailors. I am frequently pained by seeing the *Java* Tiger and Tigress, on my right, and the Lioness, and her cubs, on my left, lick the Keeper's hand when he is talking about them to the visiters: and I am as often distressed at hearing that your mortal enemy *Mr. One-horn*—here the Hyena grinned maliciously at seeing, by the light of a gass-burner which was suspended near him, that the Elephant gave a sort of involuntary shudder, on hearing this allusion to the Rhinoceros—Yes, repeated the Hyena, raising his voice, I hear that your mortal enemy *Mr. One-horn*, rises and exhibits the flaps and folds of his tough skin, and his heavy swinish-armed head, at the imperative call of the Keeper:—that the *striped Terror of Asia* jumps backwards and forwards over an iron bar, and shows his tremendous claws, at a similar command; growling, to be sure, all the while, and now and then giving a sort of *shriek* which

seems to say, Were I but out, I would jump after another fashion:—and that the Lion himself, yes, the Lion himself, truckles to the order to rise, and yields his mane to the Keeper's intrusive hand.—But all this offers no apology for you: we are all in iron-barred cages; and therefore those of us who *do* submit, have at least to offer for their excuse, the hard law of necessity. But you have daily the opportunity of exerting your strength and becoming free; for once at least in every day, the Keeper unchains you, when he makes such a vaporing about what he calls your docility, and puts it so insolently to the test. What a dishonor, then, is it to you, that you have neglected all those opportunities for regaining your liberty! By one effort you might prostrate the whole company of Keeper and visiters; by another you might quit this jail, and make your way to the forest; and thence you might go leisurely in search of your Grand Uncle, the great *Mammoth Bull*, who is said to be still living in some northern part of this country!

Whilst the Hyena had been uttering this invective, two cousins of his, of the species often called the *Laughing Hyena*, who were in a cage near him, had been giggling, and tittering, as if they had delighted in hearing *Mr. Sagacity*, as they impertinently called the Elephant, thus rated; and when it was ended, they broke out into an obstreperous peal of merriment so loud, and long continued, that the whole building resounded with it, and all the inmates were disturbed.—A plague on those ill-natured coxcombs! cried a Bactrian Camel, who having shed, from his two humps and neck, nearly half their hair, felt chilly, and had already settled himself for the night. Then addressing a large Polar Bear, who was in a cage near him, he said, Do, *Mr. White-shag*, reprove them, and bid them be quiet! Not I; growled the Bear, raising his long flattened head: these

curs have no notion of treating their superiors with proper respect; and I should have no expectation of making them mind me, unless I were near enough to give them a *hug*.—As the riotous merriment kept on, a whole company of Baboons and Foxes, which inhabited one large cage on terms of peace, joined in the uproar, and set all the isolated Monkeys, chained here and there, jumping and chattering; a North American Bear, who had a Hyena for a companion, "every once in a while" threw in a growl, but whether from enjoyment, or displeasure, could not be ascertained; two Kangaroos either rested their bodies on the whole lower joints of the hind legs and listened, or jumped with an agility which showed that they could easily have cleared a space of from ten to fifteen feet, if planks and bars had not been in the way; a Jaguar of Brazil, two African Leopards, and a Cougar, snarled, and were unquiet; and a remarkably tame Zebra stared about him, as if wishing to ask some one, What it all meant? But the most excited in the whole Menagery, were the *Java* Tigers: they jumped backwards, and forwards, in their cage so rapidly, and shook it so violently, that they seemed to be on the point of overturning it; when the Keeper, alarmed at the wide-spread tumult, came hastily and quieted them: and then with a few blows of his *cow-hide*, he put a stop to the offensive laughter of the Hyenas, and gradually reduced the other animals to a soberer behavior. After quiet had been restored, the Elephant thus replied to the impertinent address of the Hyena.

It has been well said, *Mr. Snap-and-snarl*, "Answer not a fool according to his folly, lest thou be like unto him:" and again, "Answer a fool according to his folly lest he be wise in his own conceit."—In replying to thy scurrilous discourse, I shall endeavor to regulate myself by these two admonitory and instructive sayings: neither imitating thy

unmannerly personalities, nor leaving thee ignorantly to imagine, that thy censorious remarks upon my conduct were just.—And first I shall show thee that, taking for granted thy assertion, that I could easily make my escape from this place of confinement, the act, to say the least of it, would be chargeable with as much inconsiderateness, as was thy suggestion of it.—When we travel, provision is made for us, and for this natural reason: crowds of people come to see us; and by means of us our Keeper gains his livelihood. But were I seen loose, and alone, traversing the fields around us, every woman, and child, would run away screaming, and every man would run to look for a pistol, musket, or rifle, with which to put me to death. As to my conduct in this place of confinement, you have not only spoken of it in a very unbecoming manner; but you have even further vilified it, by comparing it to your own, and giving your own the preference. I will now briefly describe my behavior and yours, and tell what each has for what he does; premising that, since, as has been shown, we cannot change our lot for the better, by attempting to go elsewhere, we can look for an augmentation of comforts only to our conduct where we are.

I go hand in hand, or to speak more correctly, *trunk* in hand, with the Keeper, and habitually study to please him; and I am no less careful to behave in a courteous and friendly manner to the visiters when either in a group, or individually, they come to see me. You, on the contrary, as, with an almost ludicrous perverseness, you have boasted, are, at all times, and to all persons, neglectful or insulting, sullen or violent:—the Keeper has often said that your species had been chosen by the Arabians for a symbol of *obstinacy;* and I have not yet heard any one question the fitness of their choice.—Now note well the difference of result, which this difference of behavior produces. The

Keeper, and I, are on the best terms of mutual confidence, and he takes care to keep me well supplied, throughout the day, with hay and roots. And then I am never in want of agreeable company, or entertaining and encouraging conversation; for all the visiters come specially to see me, and many of them stay long with me; and whilst they commend me individually, and speak of my behavior, in terms which it would not become me to repeat, they tell remarkable anecdotes which bear testimony to the strength, sagacity, and docility, of some individual or other of my species. Add to all which the not unimportant fact, that at least one-half of these visiters make me little presents, which I may justly regard as so many tokens of their approbation, and which make up, in some degree, for the loss of those enjoyments which I might have were I at large in my native forest.—Now for the other picture.—The Keeper never gives thee any thing, beyond thy necessary portion, but a harsh word, and a hard blow; and commonly the blow comes first. And when he talks of thee, it is but to tell of thy nocturnal prowlings about grave-yards, and thy former nauseous practice of scratching open a newly-made grave, and devouring the corpse recently buried there. Whilst this is hastily told, thou commonly standest the snarling confirmation of what the Keeper says of thy untamable fierceness; and then the visiters pass on, evidently seeking some other object, to which they may turn their minds from the unpleasant images last brought before them. There is such a thing as *Prudence, Mr. Snap-and-snarl;* and there is such a thing as *Pride:* I endeavor to regulate my conduct by the former; thou hast chosen to draw thy rules of action from the latter. During the hours in which thou shalt still remain awake, thou mayest find a good subject of reflection in the question, Which of us has made the best choice?

MORAL.

Morose and envious men take offence at the tokens of approbation which are the meed of the affable and kind; yet the affable and kind need not fear to be at all losers by that offence, since they are in no wise chargeable with it. *Civility* is indeed a universal *currency:* it passes every where, and almost any one will take it, and give some good thing in exchange for it.

FABLE LXXVII.

THE HORSE RESOLVED TO BE FREE.

A Galloway which had belonged to a man of fashion, who had come abroad that he might find additional reasons, or producible reasonings at least, for decrying the sentiments and usages, by some called *democratic*, by some *levelling*, and by others *equalizing*, which certain writers were advocating at home; and who had travelled from the mouths of a certain long and turbid river of the West to the northern side of the great Northern Cataract, in order to confirm an opinion expressed by a preceding traveller of great notoriety, that the atmosphere of a country ruled by a monarchial government, is *purer*, *more elastic*, and *better for all the purposes of natural and social inspiration and respiration*, than the atmosphere of a country occupied by republicans:—that Galloway, be it said, had, whether in the way of antipathies or otherwise, come to entertain notions respecting subjection and conformity, which did not square with those of his quondam master. It had so happened, that he had been stabled latterly in the next stall to a *mestang*,* which had been noosed, with several others, by

* A corruption of the Mexican word *mesteno*, which is the name for the wild horse of that country.

some hunters, in the extensive natural pastures which lie contiguous to a vast Hesperian Gulf, and sold to be a drudge in a sugar plantation a few miles west of that turbid river; and from him he had heard many a pleasant story of the delights of cropping the natural herbage, and roaming the wilderness, unhurt by the bit, unoppressed by the saddle, and ungalled by the spur. He determined therefore that, so soon as he should find an opportunity, he would hie away to the *prairies*, and breathe the air of a land guiltless of the sophistications and enslavements of Fashion.

But, alas, our Galloway had not called to mind the disqualifications for this new condition of life, which his master had inflicted upon him. Whether it was that this man of modes never had any natural taste for fitness and comeliness; or that he had lost all such taste in surrendering his judgment to fashion; or that he had determined to carry out his notion, of drawing a broad line of distinction between things patrician and things plebeian, so far even as his horse:—whatever was his motive, certain it is, that he had treated the poor animal so that he would be known for a horse of fashion—a queer fashion indeed—all the rest of his days. He had caused his tail to be so docked, that what remained stuck out as if it had been left for a handle to his body; he had had his mane so cut and clipped, that it looked as if he had designed to make it a hair-brush for the whole stud; and he had had his ears shorn away nearly to their sockets, as if, blind to the type, he had resolved to make his Galloway's head resemble, as nearly as possible, that of a mole.

Heedless however of these curtailments, the Galloway saw nothing in his imagination, but pictures of the fields of freedom; and thought of nothing, but the course to be taken, and the means to be employed, for arriving at them. Like many persons when intent upon realizing a favorite

scheme, he looked most at the beginning and at the end of his project; the one alluring by hopeful enterprise, the other encouraging by the prospect of success: the laborious, changeful, and sometimes discouraging intermediate parts, he little examined. With his mind thus engaged, his thoughts were continually on his meditated journey.

THE JOURNEY.

At the close of a fine day in spring, the Galloway quitted his pasture unobserved, and took the way through an open country to the westward of it, through which he travelled towards the sunsetting, until he reached a river beyond which the language of Columbus claims to be the vernacular idiom. Having crossed this boundary stream, he travelled first westward, then south-westward, and then southward, cropping the herbage, and drinking the clear waters, of the hilly solitudes of the upper part of that region, until he had arrived on the borders of the country which the *mestang*, his stable companion, had described as the seat of freedom, and the land of rights well ascertained and duly protected. But he had not come thus far in search of freedom, without finding that the possession of it would cost him something more than the mere act of seeking it. He had by this time learned part of that lesson which teaches, that all great changes, whether moral or social, are attended by corresponding difficulties; and that sometimes between the condition quitted and the condition sought, are to be met trials, temptations, and hindrances hard to resist, and hard to overcome. Having however commenced his undertaking with a will resolutely set on doing and suffering whatever ought to be done, or suffered, in order to bring it successfully to an end, his activity and fortitude had proved, thus far, equal

to all his exigencies; exigencies which had been experienced throughout a variety of incidents and perils.

INCIDENTS AND PERILS OF THE JOURNEY.

Very early one morning as he was proceeding through a secluded grassy valley, he came suddenly upon a herd of bisons. Full of enthusiastic desire for the benefit of which he was seeking, and, like almost all novices, acting as if what was new to him, was alike new to others, he trotted up to the herd and said, Friends, you are in possession of freedom: but perhaps you have not well considered the measures to be employed for securing the enjoyment of it. Allow me, then, to lay before you the reflections upon this topic, which have commended themselves to my mind. On this, the great bull walked towards him; and stopping about his own length from him, he looked at him fiercely for a few seconds; then shaking his shaggy mane, he turned short round, and walked off, followed by the herd. Another day, just as he was about to enter a post-oak grove, he felt the ground shake under him; and at the very next step, he sunk into a quagmire up to the neck. As he lay, not daring to struggle lest he should sink further, a herd of runaway wild cattle came in sight; and one of the cows approaching him, said, Stranger, you are in a dangerous place there: but mind what I tell you, and perhaps you will get out! Turn yourself, as well as you can, to the right! There! Now endeavor to set your fore feet on those two knobs! That's it! Now raise yourself; and struggle forward as well as you can without stopping! By these friendly directions of the cow, he extricated himself from this perilous slough.—So soon as he was in safety on *terra firma*, the cow, eyeing him very attentively for a few seconds, said, Stranger! I guess you are not of these parts *any how!*

If I might make so bold, pray what are you looking for in this wilderness? Your kindness, madam, replied the Galloway, gives you a right to ask any such question, and I feel a pleasure in being able to answer it. I am seeking freedom! To this rejoinder the cow gave no direct reply; but looked first at the quag out of which he had just escaped, and next at him: then turning her head, as if to speak to herself, she said, He is looking for freedom! I wish he may be able to use it, when he finds it. Queer ears those, and a droll tail that, to go about the world with, looking for freedom! The Galloway heard all this, and felt a little abashed. However, reflecting that nothing valuable ever was obtained without a corresponding effort, he determined to allow no discouragement to take hold of him: and so having asked the cow, the safe way onwards, and learned that it was on a ridge to which she pointed, he kindly bid her farewell, and proceeded on his journey.

But the perils of unsound marshy ground were not the only dangers he encountered. Several times the cougars chased him: twice he had to throw his heels in the jaws of a wolf: once he nearly overset a bear which had rushed upon him from a cane-brake: and on one occasion having approached too near a camp of *Comanches*, a young Indian jumped on his horse, noose in hand, and galloped after him; and in all probability here would have terminated his adventurous career, had not his stumpy tail, and cropped ears, moved the lad to such a fit of laughter, that he could hardly keep his seat, and his noose flew wide of the mark. At different times as he cantered over the *prairies*, the *Coyotes* yelped at him, and as he trotted through the groves, the wild-cats hissed, and the Peccaries grunted at him; and frequently when he threw himself on the ground to rest himself, the buzzards either wheeled over him in the air, or alighted on the trees near him, as if expecting that the cougars and the wolves would make a meal of him, and

leave them the bones to pick. However, in spite of all these difficulties and alarms, he reached, as has been said, the country for which he had quitted the haunts of men; and there, at night-fall, he made a hearty supper on the tender *mesquite* grass, and then laid himself down to repose, lulling himself to sleep with agreeable anticipations of a meeting with his free-born kinsfolk of the wilderness.

THE MEETING.

With the dawn of the next day, he again set out on his journey; but he had not gone a mile, before he descried a drove of *mestangs*. So far as the eye could reach, they covered a broad line of country, moving in a sort of open column, in a direction that crossed the path on which he was travelling. At the sight of these desired fellow-quadrupeds, his heart bounded for joy; and instantly halting, he waited their arrival. So soon as the leaders were within about fifty yards of him, they neighed and quickened their pace; but on coming to within four horse-lengths of him, they threw themselves on their haunches, and snorted furiously, their necks arched, their manes streaming to the breeze, their eyes glaring, and their whole mien indicating surprise and disdain. Presently some of them rushed forward, and wheeled round as if to throw their heels into the flanks of the stranger; when the horse, which seemed the principal leader, gave a loud neigh, and the whole drove, putting themselves again in march, enveloped the Galloway, and set off, at a gallop, in the same direction as before, in search of water. Three leagues they ran, sometimes curvetting about the stranger, and eyeing him with looks expressive now of recognition, now of doubt; until at length they arrived at some pools of clear fresh water, deep seated between high sedge-covered banks. After they had slaked

their thirst, the *mestangs* made a ring round the Galloway; when the horse, which he had before taken for the principal leader, advanced a little within the circle; and after having eyed the Galloway attentively from head to tail, thus addressed him.

Stranger, the greater part of thee, bespeaks thee a horse: but if the want of certain features proper to a horse, have, as it seems, left some of us in doubt as to thy real species, thou hast no right to take offence at their suspicions. Hast thou undergone those mutilations as a punishment for thine offences? or has the caprice of that tyrant, Man, thus maltreated thee? And what seekest thou here? Speak freely: for we children of the wilderness have no mind to do thee harm; and if thou satisfy us on these points, we will assist thee, according to thy need and our ability! To this address the Galloway thus replied.

Friends! I certainly am what my general appearance indicates; a horse. Your leader has well conjectured the cause and instrument to which I owe those privations, that seem to have made it a question with some of you, whether I have a just claim to that honorable denomination. An individual of that domineering capricious race, called Man, vainly fancying that he could improve the appearance of this form of nature, by marring it; and wantonly disregarding the continual inconvenience to which he would subject me by depriving me, in part, of certain natural instruments of guidance and defence, robbed me of nearly the whole of that member which was to have served to defend my body from noxious insects, and of nearly all the outer portions of my organs of hearing. As to offences against him, I never committed any: so much otherwise indeed, that the services which I rendered him, gave me a just claim to a benevolent and careful treatment, and ought to have secured me against an abuse of power which has made me unde-

servedly an object of ridicule.—What I seek here, is freedom: freedom from all tyranny, as well as from the capricious misrule of my former thankless despotic master. To obtain this, I quitted the haunts of men, and encountered the risks of a long and perilous journey: to obtain this, I have not scrupled to present myself among you, with my defects visible as they are, that you may admit me to share with you the liberty which is your lot.—Here the Galloway paused, greatly encouraged by hearing, all around him, gentle sounds of approbation. Shortly after, the leader again spoke.

I judge, friend, by the tokens of approbation which thou and I have just heard, that my companions are as satisfied, as I am, by the explanations which thou hast given. I deem it right, however, to suggest that, as thy former mode of living, and habits, have been different from our's, there is at least the possibility, that thou mayest find freedom with us, not to be so greatly preferable to servitude with man, as, whilst under his dominion, thou supposedst it would be.—Nay, it may also happen that, unacquainted as thou art with practical liberty, the freedom which many generations of our forefathers enjoyed, and transmitted, methodized and well-ordered, to us, may appear to thee, especially at first, to be attended with many regulations not in harmony with it. We know, however, by experience, that regulations are as necessary for the preservation and enjoyment of freedom, as freedom itself is necessary for the formation and adoption of regulations on which the comfort, and even the security, of individuals depends. Of this thou hadst an evidence not long ago, when some of my companions overexcited, as it seemed, by what had a very dubious aspect, and suspicious of some design to surprise us, were called off by the timely application of one of our regulations.—It behoves me, therefore, to tell thee, distinctly, that liberty

is not, with us, licentiousness; nor freedom a condition in which every one may do just what he lists. With us *liberty* is indeed the same thing for all, and *freedom* is our common condition; so that no one can make of his liberty a privilege for wronging another, nor draw from his freedom a prescription for trenching on another's rights. For our liberty is each man's *feeling and conviction* of a right to do whatever he judges best for himself, and of a duty to allow an equal right to every other; that feeling and conviction being attended by a *determination* to exercise his own right, and not to trench on the right of another:—and our freedom is the condition in which the enjoyment of that right is secured to all and to each, and the performance of that duty is required from all and from each, by means of regulations to the formation of which all were parties, and in the maintenance, and due application of which, all assist. In conclusion, I will say that, although I would willingly avoid giving thee pain, I must not omit to hint, that in our interchanges of courtesy with other droves, thou wilt occasionally be liable to misapprehensions and mistakes similar to those which thou encounteredst when we met thee this morning!—To these remarks the Galloway replied as follows.

If it shall happen, that what remains with me, from my former mode of living and habits, shall occasionally render it difficult for me to conform to your mode of living, and to adopt your customs, yet as I believe myself to have an unalterable desire for the freedom which is the basis of your regulations and practices, so I ought not to doubt that, loving the foundation, I shall find what is built upon it equally agreeable to me. I have, at any rate, made up my mind to the experiment; and as you and your companions appear to be willing to admit me for a comrade, I profess my readiness to be counted, from this day, for one of the

drove.—As to the other difficulty, I apprehend little from it. Those whom *you* treat with respect, will be thought worthy of like treatment by those who respect you: and for the rest, I shall always have the consolation of knowing, that my artificial defects can, in no wise, blemish my descendants. If I can leave them *freedom* for an inheritance, the indignities put upon their sire, will not at all diminish their enjoyment of the blessing.—Freedom is what I seek: I wish and hope to find it with you: deal fairly with me, therefore, and say, if you will receive me as a brother; as one who is to make common cause, and to have a common lot, with you!—Here a loud and unisonous neighing arose from every part of the drove; and the Galloway found himself voted by acclamation a member of that free community.

MORAL.

Where Pride has long maintain'd a lordly sway,
Pleading a right divine, to rule by force,
And in the frequent use of ready means,
Has gain'd adroitness in th' oppressor's art;
Whilst, with its own pretensions, broad and deep,
It has brought in a flood 'gainst human rights,
And swept some clear away, and some left so,
Sunk in the sediment, that but a few,
And these of lighter import, can be seen;
There, on the one hand, men are arrogant,
Call themselves royal, noble, great, and high
In birth and dignity; whilst on the other,
Men born as well as they, of human blood
With human life instinct, by human throes
And all the pangs a human mother knows,
Are, from the time when first the mind discerns,
By Reason's dawn, what like is and what not,
Taught to deny the fact, made to believe
That they are really servile, churlish, low,
A kind of beings, in their very KIND,

Below that kind's true nature; and thus led
To think that blind submission is in them
A duty; all they have in human things,
Compliance; and *servility* their virtue.

In such a state of social things, if such
Deserve indeed *Society's* fair name,
The labor of the poor, "the low-born poor,"
Is held to be the property, the due,
Of all the rich and great: its products too,
By means of statutes apt, and customs shrewd,
Prescriptions of long date, and "vested rights,"
Are gathered to their side; and from the dole
Which they allow the laborers, wages call'd,
They manage to draw back, by toll and tax,
So much for *revenue*, that what remains
Is insufficient, and the paupers' rate,
With hated boon, has to supply the rest:
Whilst what themselves contribute to the fund,
For public uses needed, they, in part,
Resume by means of ample salaries,
The overpay of service moderate,
Or what is worse, far worse, the recompense
Of *sinecures*, the pay for nothing done.

In such a state of social things, too, LAW,
The gracious gift which God has given to men,
That they might have a rule by which to know,
The good, and ill, they should pursue, or shun;
This gracious gift is made to lend its name
Those wrongs to sanction which it most condemns;
And so that men, learned and grave, when urg'd
With or this, or that, oppression and demand,
A statute to impress, a tax on salt,
Which grinds the faces of the "working class,"
Or goads them on to madness, will reply,
"The laws ordains it, and must be obey'd:"
Not heeding that the Pow'r which they call *law*,
Was lawless in its exercises, when
It gave to public griefs a statute's force;
And that the bus'ness is not, to compel

An alienated people to obey,
But is, to remedy th' abuse of might,
And, in Law's honor, turn the wrong to right.

Nor is this all. Not only is the Law
Kept from its righteous use, bad things being done,
In its most righteous name; but that good Book,
Which the Law's Author gave, besides, to men,
To be the witness of his Gospel too,
No less than comment on that holy rule,
Written, and unwritten: this best of books,
The Holy Scriptures call'd, is there no less
Drawn from its true design aside, and made
A text-book for oppression; those who ought
To set its precepts forth on either hand,
Insisting loudly, and with full discourse,
On such as call the subject to obey
"The powers that be;" but never naming those,
Or else, with bated breath, which straight forbid
The rich and mighty to oppress the poor,
And call them, on their hope for good, or fear
Of future ill, judgment to execute,
To let the' oppress'd go free, to loose the bound,
And every heavy burthen to undo:—
Thus making that good book a babbler's jest,
And by-word; so that those who hear it said,
The ill-explained volume speaks for God,
And bears his word alike to rich and poor,
Feeling the injustice of the preacher's gloss,
And taking it for all the book enjoins,
Blaspheme the name which they should learn to love.

In such a state of things, the rich and great
A set of wasteful idlers constitute;
The class *fruges consumere nati*
Yclept of old; and by some moderns call'd
The class which money spends, but earns it not.
And yet these idlers cannot idlers be,
To the full scope of their contrivances
For doing nothing useful for themselves;
Since then the lassitude of such a sloth,

The tedium of such listlessness, would make
Their life a load too heavy to be borne:
They therefore hunt for modes of killing Time!
Yes: *modes of killing Time.* It is the term
They use to name their goings to and fro,
Their dress, place, house, and company to change,
To see men act a part, like them, and seem
What they are not:—to hear some sing, or play,
What they have spent full half a life to learn,
And nothing is, when learnt, but senseless sound:—
To drive, or ride, where they may others see,
And be by others seen, both belles and beaus,
The Park perhaps, or some great gallery,
To judge of paintings by the catalogue,
And say of Art, what artists tire to hear:—
To eat and drink, with ceremonies bound,
Viands no better than they left at home,
And might have eat with freedom:—to go thence,
To Lady Splendor's rout, as is the phrase,
To see their friends, which means to elbow them.
A well-dress'd crowd which has this common name,
And to be elbow'd by them, till the sense,
Ay, senses more than one, are weary grown,
With frowns disdainful, or smiles insincere;
With terms of adulation, or with hints
And dark surmises spok'n against the fame
Of some one absent; and with pressure rude,
Though after by excuses smooth "explain'd:—"
Till with disgusts like these, and many more
They must endure amidst this crowd of *friends*,
Quite weary grown, the well-drest sufferers
Retire with bows profound, and curtsies deep,
To gain, by morning light, their downy beds,
And seek repose, when others gayly rise,
To healthful labor from their healthful rest.

It needs must be, that human beings set
In such a false position, and thus bound
By a condition false to Nature's laws,
Should be the slaves of hurtful appetites,

Which urge them on habitually to wish,
For novelty in every thing; in dress,
In equipage and furniture; nay more
In what concerns their proper ease, the hours
Of rising, visiting, and going to bed.
As if they must grow weary of themselves,
Did they, in any thing, remain the same
A length of time enough to know themselves;
And therefore quick, from mode to mode they pass,
Constant in nought, to nothing sure, but change.
Yet how a change to make, without offence
To their own pride, long puzzled them; till use
Had silently worn out a track in which
They all might walk, but none pretend to lead,
Or be, at least, acknowledg'd to have led:
In which too should be a directive pow'r,
That representing all, and each, should give
To none the personal rank of Chief, nor take
From any one the chance, and dear delight,
Of being guess'd the first, or near the first,
Or one, at least, far distant from the last.
And this directive pow'r they Fashion call'd:
Not male, nor female, strictly speaking, but
Hermaphrodite; yet, as it seems,
By force of habit, although some will add,
There is a reason for it, *female* hight.

When first this novel pow'r was said to be,
There was, perchance, a fear that vested not
In any specially; not visible,
Not palpable; not having any aids,
Attendants, officers, or messengers,
With patent, or commission, from their Chief;
Either it could not mental acts perform,
And thought originate; or if it could,
There would be none who might its mandates bear,
Or none whom those, to whom they should be borne,
Would know for agents duly authorized
To give them currency throughout the league.
But long experience has fully shown,

That all such fears, if such had place, were vain.
Fashion, indeed, nor person has distinct,
Nor "local habitation:" none can tell
Where, when, or how, her various schemes of change
She meditates; or by what means she gives
Those intimations and first notices,
Which after pass, by audible discourse,
To all the thousands who confess her sway.
Yet certain is it, that those mandates speed
From town to country, and from house to house,
And are throughout as currently confess'd,
As is a sovereign's impress on his coin;
And no less punctually obeyed, too, than
The edicts are which his sign manual bear.
And this without suspicion, as it seems,
That, after all, the real inventive minds
Which set the whole machinery at work,
Contrive the changes, bring them all to bear,
And alter Fashion's realm from end to side,
Are not the minds of those who make the pow'r,
As *they*, at least, suppose, *the great and rich*,
But *their's* who make their garments; and who give
In Fashion's name, the only mandates given,
And pass upon their masters *their* conceits
For Fashion's modes, and what, they so persuade,
Their masters' taste, and judgment both approve.

It might be thought, perhaps, as has been said,
That, sprung from wills concurrent; an effect
Of choice; directress of a league
Which is, in sort, a voluntary league;
Fashion would act freely, reasonably,
And make for those who own her sway, a bond,
A bond of pleasant union, not a yoke,
Which, set on all and each, should weary all.
But this could only be a vain surmise.
Their wills, *call'd* free indeed, whence Fashion sprung,
Ceased to be free, and from their freedom fell,
So soon as they the wrong condition chose,
Of living without labor; and hence took

The resolution to make others toil,
And seize the product for their own support.
None can be free who, having the desire
Of subjecting to them their fellow-men,
Yield themselves to it, and thenceforth become
Servants of its gusts and wishes wilful,
Agents of its caprice, and watchmen too,
And jailers, to keep those whom it enthrals,
From bringing to their grievances redress.
Still further did they from their freedom fall,
When listening to their vanity, they took
Their laborless condition for a mark,
A showing, of a state superior;
Calling the bonds they put on other men,
An evidence that they themselves were free.
Yet further, and still further, did they fall,
When they, how that condition they might stamp
Upon themselves, and brand it there, devis'd;
And for this set up Fashion, thence to be
Of their external being, at least, the Queen,
To rule them to enslavement at its height;
Compel them to turn night to day, and day to night;
Urge them, in dress, food, lodging, conversation,
To ape the manners of another nation;
Induce them, in life's commerce, more to fear
A fashionable man's, or woman's, sneer,
Than just complaints, for many a forfeit word
Pledged once, a second time, and then a third,
To those who food, and raiment, and the gear
Of luxury, had furnished through the year;
Thus leading them to pass their days unreasonably
And leaving them no less unreasonably to die.

But some might say, Is not the degradation
Of such a state of bondage, so apparent,
The weight of it so sensible, that men,
Creatures endued with reason, never could
Be brought to take it for their mode of life?
Who asks this question, still remains unknown,
If not to others, surely to himself;

Has yet to learn how Pride can man debase,
Darken his understanding, numb his heart,
And sear his conscience; and has yet to weigh
The pow'r and force of numbers acting so
That each in countenance the other keeps.
Besides, what need to reason upon Pride,
And its effects, to know if men will do
As has been said? Go forth, observe, and judge!
Look at that family! The father has
A patrimony rich, a fair domain,
Of hills and vales, lands arable and meads,
With wood and water beautiful; his wife
Was nobly born; and they have sons and daughters.
They all had pass'd the winter months in town,
The father's time, and talents, daily fill'd
And exercis'd by public duties: then
He needed rest, and greatly longed to see
His good paternal home and lands, and learn
How sped his hinds and tenantry, and how
Some country friends, his fellow-magistrates,
Companions of his boyhood, look'd and wore.
But vain the reasonable wish! As vain
The reasonable plea and argument
Held to obtain consent. His wife replied,
Sir James, we must to *Brighton!* And when he,
With kind remonstrance said, My dear! But why?
She instantly replied, *It is the fashion!*

To Brighton straight they went. It is a place—
But who has England visited, or read
Its "Travellers' Guide," and, by the eye or ear,
That piece of London shifted to the coast,
Has not, in some way, known? Suffice it then,
If here, its open downs, with scarce a tree;
Its sea-girt shore, with nothing but the sea
To please the eye; its houses set in rows
Squeez'd up as if the four-months' occupants
Who came from ample halls to tenant them,
Would like them for the contrast; and the dull
Vapid, monotonous, or vicious, lives,

Its wealthy visiters perforce must lead,
Be all that of its local things is told.
Scarce had Sir James pent up his family
Within a house about the half of that
They just had left, the fourth of that to which
He wish'd to take them, when his eldest son
Came home from Oxford for the long vacation.
He was a fine, ingenuous, handsome lad,
Whom Nature made not to be spoil'd by whims;
Yet when his father took him by the hand,
He could not choose but smile, to see him drawn,
And nipp'd in at the waist, as though he were
Miss *Asterisk* come down to represent
Don Juan on the Brighton boards that night.
Why, how now, James? the smiling father said;
With Julia's two-feet bonnet, Mary's sleeves,
Capacious as two wine-skins, and what else
Ellen can add of flounce and furbelow,
And thine own lac'd-in taper waist, my lad,
I might present thee for my eldest daughter!
And pray, dear sir! the laughing son replied,
What would you have me do? *It is the fashion!*

Not long at Brighton had the party been,
Wishing the dust were less, the shade were more,
When down from Fashion's Minister of State
An urgent rescript came. Her ladyship,
Without delay, her elder daughters call'd,
Three lovely girls as youths might wish to see,
To hold a council. What the subject was
Which two hours held them in discussion close,
Sir James was never told: but, four days past,
He thought, he hazard might, at least, a guess.
Too long he had his blooming daughters known,
To doubt, if theirs the faces were, he saw,
When on the fifth, at breakfast-time, they came
To greet him with the usual morning kiss;
But he no more could recognize their forms.
The woman's slender waist, the whole contour
Above, beneath, that marks the female form,

Were lost in one unmeaning upright line.
The zone had been removed, and set on high,
As if t' uphold the arms: and thus their forms
Were those of women to the shoulders set,
And tied, in bags. This had the rescript bid,
Which last arrived from Fashion's cabinet;
As if the modish queen had said, "Restore
The ancient game of jumping in a sack;
And let my female subjects be assur'd,
That even so, they need not fear to please."
Sir James, he was a prudent man, and knew
How delicate the ground on which he trod,
Whene'er his thoughts, on matters feminine,
He offer'd to her Ladyship; but here
The tasteless innovation had, for him,
So much the aspect of a mere caprice,
And was, besides, so great an outrage done
To female beauty, that, occasion had,
He ventured on the subject with his dame,
And openly condemn'd the recent change.
But yet he might as well have held his peace.
Sir James, I've often told you, said his dame,
These things are my concern. *It is the fashion!*
My daughters have a station in the world;
And I cannot consent to sacrifice,
To abstract notions of what beauty is,
The meet appearance which they have to wear!

Whilst yet some weeks, the season had to run,
One morning as, the children having gone
To see a new and fashionable Bazaar,
A Conjurer, a Raffle, and a Race,
Sir James, his lady on his arm, went forth
On the chain-pier t' enjoy the breeze, and see
The steamboat start for France: when with a *hem*,
An indication of some slight restraint,
The lady thus her loving spouse address'd.
Our furniture, my dear, and plate, in town
Are, as you know, quite out of date. Indeed
Our cousin, *Lady Mary Mutable*,

Whose taste, if I mistake not, you admire,
At least in some things, said the other day,
Cousin, those things are really obsolete;
Ten years, at least, behind the times, and might
Excite a prejudice in people's minds
Against your charming family. 'Tis much,
That one who knows the world, as does Sir James,
Should not perceive, how apt men are to think,
That where, excuse me, they so little heed
See giv'n to things that all the world allow
To be of use to form, nay requisite,
The taste; there will be found in other things
Which go to form the accomplish'd gentleman,
The elegant young lady, like neglect!
Indeed, my dear, replied Sir James, who saw
Which way all this was tending; sure I am
That you, at least, may live without a fear,
Lest any of our friends, who see our James,
His brothers, and his sisters, in the midst
Of that still serviceable household stuff,
And hear them speak on topics which become
Their place and years, should think that you and I
Have let those said ten years unheeded pass
Over our children's docile active minds,
Reckless of their improvement, or have left
Their thoughts and manners to grow obsolete;
Much as it may be, that yon household goods,
Curtains, carpets, tables, chairs, and plate,
As Lady Mary hints sagaciously,
Have hindered the formation of their taste!
With this rejoinder, as it may be thought,
Her ladyship, to use a sea-board phrase,
Was taken unexpectedly aback:
Yet fully bent on making good her point,
She sought her object on the other tack.
Perceiving that Sir James had understood
The drift of her discourse, she prudently,
Leaving the question, as if fairly put,
That furniture and plate should all be chang'd
And more than half decided on her side,

Resum'd th' offensive, and address'd him thus.
Sir James, I have it from authority
On which you may rely, that *Carl Veneer*,
A style of furniture, elegant as new,
Has just completed, and will bring it out
In the ensuing winter; and besides,
That *Dexter Burnish* has in readiness
Those services of plate of which we saw
The tasteful patterns early in the spring.
I therefore think, my dear, we should do well,
To take this opportunity, and make
The changes which we must, at any rate,
Sooner or later make, and probably
Shall otherwise not make so well. Besides,
I scarcely need remind you, that we hope,
All the chief branches of our families
To meet, in less than four months hence, in town.
This last remark was like a knock-down blow:
For in it, as Sir James both heard and felt,
Was concentrated all the argument;
The sum of which, he thus perceived, was this.
It is my wish to make these changes now:
Consent then graciously; for truly I
Cannot, that you should now my wish deny!
He, therefore, as a prudent man, was fain
To do what, so 'tis said, they do in Spain,
Whenever they are sure that it will rain.
Her ladyship forthwith went privately
To the metropolis, and with her took
Her eldest son and daughter: and the change,
Th' important change effected, they return'd.

The Brighton season ended, from the coast
The family went up to town; and there
The once well-known apartments of his house
Sir James scarce knew again. For where his eye
Had rested pleasantly on simple forms,
Not less adapted to the things, of which
They might be said to be the ornament,
Than these were to their uses, now he saw

Strange figures looking out, on either hand,
Heads women-like, calves' bodies, vultures' claws;
And pil'd up, here and there, loose *ottomans*,
As if himself, and friends, had all agreed,
Their common postures chang'd, to sit like Turks.
His eldest daughter read her father's thoughts,
And going to him, sweetly blush'd, and said,
I see, papa, it does not please you; but
I can assure you, sir, *it is the fashion!*

And thus does Fashion, fickle Fashion, rule
Where Pride the light of reason has obscur'd,
And led the mind, with long neglect of Truth,
To give the preference to what is wrong.
At least, it were some comfort, to believe
That where so great a plague is at its height,
It did affect those only in whose minds
It had been self-procur'd. But this deceit
We have no leave to put upon ourselves.
In every body politic, in which
There is a class of *fashionables*, this class
Leavens to its condition, in degree,
And colors to its hue, all who are near:
And these again, with mimic influence,
Affect those more remote; th' infection thus
Becomes almost endemic: till in these,
The sway by mere pretension back'd by wealth,
In those, th' assent by mere submission giv'n,
And grown into a habit, makes them all
Masters all-but despots, or, *servants all-but slaves*.

Yet even where society is thus,
And seems to have no element at all,
Of those by which the life of freedom thrives,
Should but the breath of gracious LIBERTY
Upon these scarcely living spirits breathe,
The life-seed that is in them will respond;
The holy fire it bears, stirring to wake,
Will burst th' integument that kept it in,
As with a heaving sigh for needed space

In which it might dilate itself, and shine;
Till writhing, heaving, rending, opening on
The yielding way, it issues forth at last,
And stands declar'd a pure and living flame.
And we such things have seen, are seeing now,
And yet again shall see: till, come the time,
For disenthralment in this lower world,
Each *binder* shall, his own mind chainless then,
Himself stoop down, and pluck the fetters off;
And every captive leaping up, shall look
Heavenward, with grateful joy, and shout, I'm free!
Oh, that the day were here! At least, that now
No people who have aught of freedom known,
And held aloft the flag of liberty,
Should retrograde, and yield their minds to Pride,
Drawn by its lures, and settling on its snares,
The limed twigs by which it takes its prey.

There is a land wherein, some *lustrums* since,
A simple people rais'd a state, and realm,
In which fair LIBERTY might fitly dwell,
When once the light of heavenly Charity,
The light of Truth diffusing, should have found
A way from human hearts to human minds,
And human institutions, from the twists,
And knots, of selfishness, have wholly freed.
Their sages then, in grave convention met,
Drew forth the MAGNA CHARTA of their rights
And obligations; which, *one stain except*,
Was then the godliest code of government
That men had e'er invented:—copied since,
And in the copy mended; yet th' original
Stands the enduring record of the worth,
And knowledge practical, of those who made it.
These simple-minded men were poor in wealth,
But not in talents: hardy they were, and strong,
Patient, inventive, enterprising, brave,
Fitted, by sea or land, to work their way.
Those men had sought for freedom; and had found
Not as your idlers find, but in the field

Of hard emprise, the blessings which they sought:
And after many years of homely toil,
And search adventurous toward either pole,
They saw their children rise beneath their care,
To reap the harvest which their hands had sown.

And now these children's children occupy
The rich inheritance: for rich it is
In all the first materials of wealth,
And all the means for making them assume,
Wealth's useful all-accommodating forms.
And now, from other climes, come travellers,
Gentle and simple, male and female, ay,
And princes too, to visit them, and try
Their modes, and institutions, by a rule
They were not made by, and so cannot suit.
This seen, these travellers then, with nasal crook,
And curling lip, cry out, How far behind
Th' enlightened, learned, polish'd, classic, tribes,
To which we have the honor to belong,
This people are! They have no Literature!
And as for ART, they know it not at all!
Then home they go, and write a volume full
Of plaints, and taunts, That having quite enough
Of food, and raiment, understanding too,
Moderately well, how to defend themselves,
And govern, yet this people have no minds
For higher aims. No chance there is but that,
"The blighting tempest of democracy,"
Will leave no place where *feudalism* might thrive.

Forth sped the book, these nice republicans
Grow waspish in their turn, and write reviews,
Articles in journals, and the like,
To tell the world, not that they do retain,
And will, the simple manners of the men
Who fought, and bled, that they might now be free,
And told them how to use that liberty,
And how to keep it too; but that the *charge*
Is only calumny. For we, say they,

Are in our taste for Letters and the Arts,
For Paintings, Statues, and for Classic Lore,
As near the subjects of the Monarchy
The most refin'd, as, taken to account
The shortness of our opportunity,
A reasonable man could well expect.

Is this the way in which republicans
Should treat a charge, that in a balance just
Weigh'd, and the sum well told, would only tell
They still were somewhat as their fathers were?
They well deserve some Gideon should come,
With briars gather'd from the wilderness,
And teach them, that the lesson should be *felt*,
How puerile, and how unseemly 'tis!
For men who, otherwise, confess a call
Endanger'd freedom's guardians to be,
To fret, and fume, at men's, or women's, jeers
Because they wear not ear-rings in their ears:—
That is, for what as trivial appears,
Care about lifeless forms, cloth, stone, or brass,
Compar'd with what should be each people's care,
The principles of freedom and their use.
Was ever a republic known to rise,
Or by the Painter's, or the Sculptor's, art;
Or by "Belles Letters," as they call the trick
Of writing flattery on Cæsar's gates?
Was ever a republic known to stand,
Where or the Painter's, or the Sculptor's, art,
Or what they call "Belles Letters," was upheld
As matter of grave import, and a price
Paid for a human form, or limn'd or cut,
Which would have sent a score of hungry men,
With all their wives, and ragged children, too,
Scarce once in sev'n days really satisfied,
To joyous labor, with provision full,
Of implements to till, and seed to sow,
Ten scores of acres, long since kept in waste,
Because the culture would not pay a rent,
And satisfy the punctual *tithing-man;*

And more because "the great proprietors"
Would not abate of their manorial rights,
Rights which the laws, themselves had made, made theirs
One jot, or tittle; urging precedents
Of such a nature, to be dangerous,
And likely to lead on to questionings
Of *fines* and *soccage*, long from question kept?

What! did the *Father of his Country* lack
Aught that in literature is good and true?
He who in council, on the tented field,
Or in the hall, with fellow-magistrates,
And legislators grave, could well express,
With wisdom's words, what meetest was and best,
T' uphold the fortunes of a youthful state,
And guard her freedom safely for her sons?
Was he not gifted for his post, and work,
Of president of thirteen kindred states,
Because his mind had little practice had
I' the ways of connoisseurs, nor much had scann'd
A piece of stone chisell'd, of old, to take
The semblance of a naked female form,
And kept, for these our scarce less heathen days,
To be commended in voluptuous verse,
The sensual product of a heated mind?

Aught that in literature is good and true,
Did those same legislative fathers lack,
When they gave forth the Constitution which
Is well believed to be some steps beyond
What the best friends of freedom then had known?
And shall their children now postpone those things,
The wants of men, the means for their improvement,
Which were their fathers' study, for the scraps
Which Letters, meagre Letters, can afford;
Whether they be the prose of *Waverley*,
Or *Harold's* swollen verse, with dark conceits
Encumber'd much, but bearing little thought
To guide, instruct, and satisfy the mind;
Thus giving up their minds to Fashion's sway,

To take her learning, as men take her modes?
And shall those children, too, now scold, or whine,
Because some several scribes, their wide-spread land
Have visited, *thus* noting in a book?

No bulky libraries do they possess,
Nor man their little Navy by impress.
Of solid reading, they use very little;
The stout backwoodsmen, rather muse, and *whittle;*
Of lighter, plenty; *Cooper's* and what not:
Post-haste they print the works of Walter Scott.
Their great estates are cut up, one by one,
None left to show how feudalism begun;
Indeed the country has to ruin to run,
Villages fast rising where before were none.

Their journals at three halfpence each they sell,
No added picture red, they merely tell
Of Uncle Sam's affairs; what pays John Bull
For cotton; this, and that, besides; or talk of wool:
Though of advertisements, I guess, they're pretty full.
Sentries, but few, are seen in any places;
They sacrificing little to the graces.
Of all their judges, no one wears a wig,
Yet they, and jurors, treacle eat with pig;
And so, of course, 'tis difficult to know them;
Since, eating all sweet sauce, what is to show them?
Their public stage-driving might well alarm ye,
For they have banish'd flogging from their army.
Their prison discipline is excellent;
Yet they're without a House of Lords, content!
To legislate, that is, to make a law,
They farmers choose, your men of hay and straw,
And lawyers some; as if, with sheep and calves
Men conversant could aught do but by halves;
Forgetting, sure, that some to have a place
Midst Britain's Commons, foxes first must chase;
Which being things prodigously astute,
Must render those who catch them quite acute;
Their many doubles, and their much *gyration*,
Preparing folks, of course, for legislation.

They probity have none: none whatsoever,
Though they, their public debt have paid quite clever:
Yet credit give them hence, we never can,
For common honesty 'twixt man and man.
As touching *loyalty*, they know it not,
It lies, since fifty years, or more, forgot;
Unless indeed, in honor of the *word*,
From *persons* to the *laws*, they have the *thing* transferr'd.
They say, All public power is from the people:—
Nor will they build their churches on the steeple;
Or think that sway the best, which has least check,
Like Captain *Aula's*, on his quarter-deck.
As to Religion, know they what it is,
Who have a numerous Clergy, many Churches?
Shall they pretend to love both Church and State,
Who zealously uphold them separate?
Their Clergy truly take not gifts *by law;*
And shall we this account a trifling flaw?
Each receives, indeed, a compensation
By ready compact with his congregation:
But how is this to satisfy the nation?
This Clergy *lawn and purple* quite neglect:
By what right, then, enjoy they such respect?
Some who wear both, with titles too, have less.
Let them on that reflect!

These things, as stated thus, may seem a jest.
But it is none, to see republicans
Boasting of institutions free, and yet
Indignant when comparison is made,
By those who never were republicans,
Between their usages, and those in vogue
Where monarchs rule, and straight the preference
Assign'd to these.—Should not like go with like?
Will they expect that the domestic kid
Will seek the Alps, and browse there with the *Chamois?*
Shall they demand approval of their deeds,
From those who grant none to their principles?
And will they fret, because the difference
Is not, with comfits, offer'd to their taste,

But, with a little wormwood, in a gibe?
The prudent Fabius, when the wily Moor
With caution taunted him, look'd round to see,
If any where he might be charg'd with rashness.
Your *Varros* only can be work'd and pump'd,
And drawn, with frothiness, like yeasty beer,
Which mocks the drinker's lip, and shames itself.

But, cry some of those for whom my poesy
I now indite, shall we sit tamely by,
And hear these writing gallants make the thrones,
And pompous altars, where they love to bend,
A matter of unjust reproach to us,
Because we like things simpler? do not deck
Our magistrates with ermine, and the folds
Of crimson velvet, burden for a page?
Nor joy to see our sacerdotal men
Clad in such flaunting, glittering, attire,
As if their Master, meekest born, had said,
His chosen ones, his true Evangelists,
Should be as gayly drest, as were the priests
Of idols, *Baal*, *Ashtaroth*, and *Jove?*—
And why not, fretful sirs? What harm they you,
By telling what in you they wish to see,
The like being in themselves? As that Roman, act,
Whose name now names who cautious is as brave.
When any smile, and taunt you with their king,
Waste not your thoughts upon the taunt, but turn,
And see that your chief magistrate have not
The *patronage*, the *ministerial means*,
Which, you despite, might constitute him such.
When any smirk, and say, Our House of Lords!
That is a feature which you sadly want!
Quick treasure up the hint, and, going forth,
Straight ask, if recently from Genoa,
Some misled citizen has not brought in
An *argosie* with velvets, laces, pearls,
And golden hoops for coronets, and all
The manifold insignia of Pride,
Freighted to the wetting of her bends!

If any cry, *Our* goodly church and state,
How well they stand united! How the tithe
Reminds us of the law! The mitre too,
And crozier, emblems are of virtues seen,
With cap and crook, in humble walks of life!
This heard, at once inquire if, in the House,
Or in the Senate, any delegate
Has dropt a hint about the general good
Which would result, could but thinking men
Be brought to join in setting up, *by law*,
A general ritual, a common creed,
A proper test for office; and besides
A bench of rulers, who, due care being had,
Might take such titles as could none offend;
With salaries, competent, for ministers,
From contributions rais'd, of course, from all.
By such procedure, sirs, you might extract
Great good from all those travellers have said,
Whether, or not, with good intent for you:
Using their eyes for spies upon yourselves,
Their words for monitors against declension;
And making them a beacon to avoid
The *syrtis* here, the *foaming breakers* there,
Where freedom's bark so oft has made a wreck.

And it were further useful, to reflect
That they not so much err, when they commend,
In intercourse with you, those very things
Which, held in much esteem with them, and deem'd
Essential truly to the social weal,
Are those in which they differ most from you.
Their error lies in calling it a fault,
That you, on their appeal, adopt them not.
The nations of the earth, of ancient type,
Still need, and will have, kings. And, this, because
Their great and rich have still man's ancient ill;
His love of rule, desire to be on high
By exaltation of himself, self-wrought:
Whilst nearly all the rest, the laboring mass,
The great majority, are ignorant,

And little know, but how to drudge, and stand,
Idolaters of titles, and of wealth,
Expectant of a prince's gracious nod,
A duke's command, to take his quarrel up,
And jeopard all they have, to make prevail
Some haughty threat against as proud a boast.
And, therefore, were the lofty pinnacle,
Where shines the glittering bauble set with pearls,
Where holds the golden staff, a mimic globe,
To be left vacant, always, at the death
of the last occupant, that then a next
Might be brought in by some procedure,
Told in the laws; by some patrician choice,
By show of hands upon the public green,
Or in some other way, it matters not;
There would be such a strife of armed bands,
And such a wicked shedding of men's blood,
That all the tales of wars of Barons bold,
Each struggling to be Earl, would seem, when told,
To this hot tale of fire and carnage, cold.
Therefore the people do submit to see
A man provided, with anticipation,
And in the way that least of question has,
Succession lineal, to go instant in,
So soon ae the incumbent breathes his last,
Take up his crown and sceptre, robes and rights,
Seat himself in his place, and fill the gap:
Rightly esteeming that, as now they are,
Of *their* alternatives, this is the best.

What marvel, then, if those said travellers,
Knowing the want of such an institution
Amongst themselves, should also think that you,
In spite of all your seeming, want it too;
And call it a defect, a prejudice,
When you refuse, as idle, their advice?
Ay, here's the rub! The galled jade will wince,
Whether the rider peasant be, or prince.
Ay, here's the rub! That men of monarchies,
Should *school* republicans; and still in bonds,

Subjects themselves, should yet presume to see,
Or think they see, in those who fifty years,
Fathers and children, free have call'd themselves,
The tokens of a lapse to slavery.
Yet if the whole be sound, what can the rub
Harm any sense, the hearing, sight, or touch?
But if there tokens be, that all is not
Healthy as once it was, there will be fear,
That some rough hand, apprentice in the art
Of treating cases of disease political,
Should press too heavily the weaker part.
Are there such tokens then? Nay; wince not now!
This is no hand that would, with pressure harsh,
Or hurt the skin, or, broken thus before,
Render the wound more difficult to heal.

Is it no token such, that you are grown
So sensitive? *None*, that the printed chat
And gossip, of a travelling family
Should set your public writers on the fret,
Not to enforce whatever just reproof
The diary presents; but to make known
Something in the scribe, which altering not
The facts recorded, wins away belief?
And is it *none*, that when the festering wounds,
Which these sharp instruments, or tongue or pen,
Have late inflicted, still remain unheal'd,
You seek not honest hands, to probe them apt,
And, if need be, apply the caustic too,
That no proud tumour might impede the cure;
But seek for salve of praise, by partial hands
Prepar'd, and made, *slightly* the wounds to heal?
And more than all, is it no token sad,
That you have those within, not foreigners,
Men born amongst you, and thus citizens,
Who bite with rabid tooth, the public mind,
Breathing the fiery breath of party rage
Into the wounds they make, and uttering
All censure harsh, invective violent,
Against your public men; and in such wise

That some, at last, are taking the disease
Of thinking that it is equality,
And liberty, and many things besides,
To speak of magistrates disdainfully:
As if such slanderous disparagement
Did bring *them* down to where the speaker is,
That he might thus the envier's comfort have
Of causing harm; no gain, the while, to him,
Poor idle thing! The act so soon forgot
In which he join'd, with other citizens,
To give those magistrates a pow'r for all;
So little heeded, too, the obvious fact,
That in the slander, which discredits them,
He makes a blot upon his own election,
A stain on that which represents himself!
This is, indeed, a sad disease, nay one
Scarce curable. It is a mode of pride
Where narrow'd is the opportunity
Of finding what its cravings might appease:
A fretting sore, which left to spread,
Would make the heart unsound, the mind unquiet,
And breed a canker in the very core,
The vital parts, of the community.
No reasonable man, observe, denies,
That magistrates the public servants are.
So none, who common sense have, will suppose
That two, or three, or thousands two, or three,
Compose THE PUBLIC: or that their dislike
Of this, or that, or any, magistrate,
Who is *the public's* servant, mark, not *their's*,
Gives them a right to show him disrespect.
Yet, let it not be thought, that I aver,
Or would be thought to hint, that this so great,
So mischievous an evil, general is.
Not so, indeed! Not so! It does exist;
But only as a token;—otherwise,
What the advantage, to assert it here?

Let me then add, republicans must find
In manners simple, and in speech sincere,

In meet endeavors to improve their minds,
And cultivate their moral qualities,
Brotherly affection, candor, probity;
In what, in short, they *think* and *do themselves*,
To better and preserve their institutions,
And keep them from the tainting touch of Pride:—
In all this, they must find enough, their hearts
And minds, to satisfy, without the want,
The sickly want, of praise from other men,
Men who are not republicans; or *they*
Must cease to be such, and may strike their flag.

THE END.



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